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BY H. A. F. S. O. D. Y.



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A

W.B. - As properly introductory to this,
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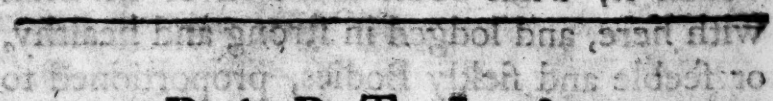


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R H A P S O D Y
O F
FREE THOUGHTS,
Exhibiting in new Light various
interesting Subjects.



P A R T I. §. I.
Of the SOUL'S ORIGIN, and her
** Primitive Body.*

 **OUR** celebrated Opinions concern-
ing the Origin of the human Soul,
and her Entrance into the Body,
have divided the learned World.
But now that 'stil'd *ex Traduce*, asserting
the Soul deriv'd with the Body from the
B Parents,

* *Vid: Gent-Magaz: 1748 P. 58, 164.*

Parents, has few Fauters: This is also the Case of the *Stoic* Notion, that reasonable Souls are genuine Extracts of the Divine Spirit.

The most generally believ'd by Christians is, that the human Soul hath no Pre-existence in State or Vehicle; but that the Creation and Infusion are of equal Date: *Creando infunditur, et infundendo creatur.*

The last is that of the *Pythagoreans* and *Platonists*, which holds, that all Souls were created by God in the Beginning, and reserved in the heavenly Regions, till he sees Occasion to send them down hither into Bodies fitted and prepared for them.

Perhaps this owes its Esteem to being thought the Support of a favorite Tenet, which is, That Souls are well or ill dealt with here, and lodged in strong and healthy, or feeble and sickly Bodies, proportioned to their respective Behaviour in a prior State.

Could it be proved, that *Solomon* was the Author of the Book of *Wisdom*, it would appear that this Notion prevailed very early; for the Author says, "I was a witty Child, yea rather being good, I came into a Body undefiled;" plainly intimating his Opinion, that his healthy Body was given him in reward of his good Dispositions in prior Life.

But grant the Author to be *Philo*, who lived in the first Century, it gives us the *Jewish* Notion in a *Platonic* Dress: This was

was handed down by the Rabbins; for *Ram-
say* writes, that he finds it clearly enough
set forth in the Works of three of them,
which *Rittangelus* has translated in his *Cab-
bala denudata*, That " all spiritual Substan-
ces were created from the Beginning of
the World ; and consequently our First-
Parent, of whom *Moses* speaks, represents
not an individual Person, but all Mankind
governed by one sole Head." He adds,
that several Fathers of the Church have
maintained the Doctrine of Pre-existence of
Souls, as the only Philosophic Way of ex-
plaining original Sin.

In our Saviour's time, that Persons might
suffer here for Offences committed in prior
Life, seems to have been a common Opi-
nion : For St. *John* tells us, ch. ix. " That
as Jesus passed by, he saw a Man, which
was blind from his Birth ; and his Disci-
ples asked him, saying, Master, who did
sin, this Man, or his Parents, that he was
born Blind ? Jesus answered, neither hath
this Man sinned, nor his Parents ; but
that the Works of God should be made
manifest in him."

If the being born Blind, could be the
Punishment of Sin committed by the Person
so born, that Sin must have been committed
in a prior State, which the Disciples thought
possible ; nor did our Saviour discountenance
that Opinion in his Answer ; far otherwise

did he answer the Question of the *Sadducees* impugning the Resurrection; to them he answered and said, ye do err not knowing the Scriptures and the Power of God.

From this it may be fairly inferred, that the Opinion of the Disciples, that a *Man might be born Blind for an Offence, which he had committed*, was not inconsistent with their Belief as Christians. But the Belief of the Fall of Man is connected with the Belief of his Redemption by our Saviour's Incarnation, which is Part of the Belief of a Christian; therefore the Belief of the Apostles is not inconsistent with the Belief of the Fall of Man.

I procede not in this Argument, contending for no more, than that consistently with our Belief as Christians, we may hold either the Letter of the *Mosaic* Account, that all Mankind virtually fell in the Loins of *Adam*, who alone with *Eve* then personally existed, and personally offended: Or, with the Disciples, that all Mankind in prior Life actually fell *propriis personis*.

But should it be granted, not only that the Disciples held this Opinion, but that the Opinion was true; both the Origin and Essence of the human Soul, and the Time and Mode of her being embody'd, are Topics, upon which the learned World are not disposed to agree: Nay should we, to bring this Matter to some Issue, assume, that, since
our

our Saviour has expressly told us, that the Children of the Resurrection will be equal or like unto Angels, human Souls must before the Fall have been equal or like unto Angels, we gain no ground, for what Angels are, is not a Point agreed.

The Authors of an universal History near the End of the Cosmogony write thus " As
 " to the Nature of these Beings [Angels]
 " we are told, they are Spirits, but whether
 " pure Spirit divested of all Matter, or uni-
 " ted to some thin Bodies, or corporeal Ve-
 " hicles, has been a Controversy of long
 " standing: Not only the antient Philoso-
 " phers, but some of the Christian Fathers
 " were of Opinion, that Angels were cloth-
 " ed with Ethereal or Fiery Bodies, of the
 " same Nature, with those which we shall one
 " Day have, when we come to be equal to
 " them: But the more current Opinion, espe-
 " cially of later Times has been, that they
 " are Substances entirely spiritual, tho' they
 " can at any Time assume Bodies, and ap-
 " pear in human or other Shapes." (a)

But it is oft the Fate of Truth not to be favour'd by the current Opinion, and probably is the Case here. All *Warburton's* Reasoning to prove, that the *Stoics*, consonant to their Dogma, could not believe a future State, because they must hold the freed Soul escaped from its Vehicle to be absorbed into the universal Spirit, and to

lose

(a) *Vid: Essay on Spirit* p. 27-xxx.

lose its separate Existence, would equally prove against this current Opinion.

But above all, it must be observed, that in the cited Passage where our Saviour tells us, that the Children of the Resurrection will be equal or like unto Angels, the whole Argument turns upon Body ; therefore our Likeness or Equality must be in regard to our respective Bodies : And if they are to have Bodies at our Resurrection, why not now ?

As pure Spirit is allowed by all to be absolutely distinct from Matter, infinite and simple ; it seems that the Diversity and Variation of created Beings must be owing to the Fineness or Quantity of Matter entering their respective Systems : For infinite admits no Addition, therefore all pure Spirit is uncreate.

That our Notions about Spirit are indistinct, is certain : And Dr. *Clark* says, that
 “ The word Spirit does not signify, as the
 “ Word Body does, one only determinate
 “ sort or kind of Beings ; but thro’ the Defect
 “ of Language, and also for want of
 “ more distinct Notions, we by one common
 “ Name call every Being a Spirit,
 “ which is not Body.”

§. 2. *Of Matter, Spirit, and Life.*

AS Activity is essential to Spirit, and the *Vis Inertiæ* to Matter, in the Philosophic Language ; And some Maxims speculatively demonstrable are not found experimentally true, I shall consider this Property of Matter popularly.

When we consider a Ray of Light traversing a Million of Miles in a Minute, allowing it to be Matter, we may hesitate terming it inert : And should we suppose the Sun and all his dependent Orbs blazing and evaporated to the utmost Bound of *Saturn's* Attraction ; when we consider, that our Atmosphere at 50 Miles from the Earth's Surface is not dense enough to reflect or refract a Ray of Light ; and how small a Proportion the planetary Orbs bear to the Expanse in which they roll ; we should scarce then term any Particle within the Bound of the solar System inert : And if so, we must confess, that the material Universe may be so rarefied, that Inertness may not be thought the proper Designation of Matter in all its States, but only of that, in which it is condensed to a certain degree, therefore only the Property of Matter or Body in a peculiar State : Philosophers contend for the Gravity of *Æther*, but none deny its Activity ; and if such be the Spring of physical Action in the

the solar System, we may conceive, that in Systems of purer Light, the Activity of their Spring may be increased, and the Medium more rare; and of such Substance we may suppose Spirits made, who are the Messengers of God.

It may be apprehended, that the Difficulties attending the Question "Whether Matter may be endowed with the Power of Thinking" may arise from Error in stating; and that had it been stated in these Terms, viz. "Is it in the Power of God to create intelligent Beings of one homogeneous Substance, which is not pure Spirit?" The Negative would scarce have been asserted.

If it should be urged, that this Activity of Ether, is only the Activity of an Instrument; I answer, such are all created Beings in the Hand of God, to whom alone it is essential: And if the *Vis Inertiae* be imputed to Matter on account of its Resistance, which depends on its Solidity; as we know, that the Atmosphere is so rare, as not to resist a Ray of Light at a certain Height; we must say, that the Inertness of that Matter is evanescent; and as Solidity was the Cause of Resistance, and Resistance the Cause of terming Matter inert, in proportion to the ceasing of those Properties, the Reason for ascribing that Character must cease.

Besides it is inconceivable, that pure Spirit could be fallible; that Perfect should be imperfect

perfect is Contradiction ; but Angels fell, which must be from the Imperfection of their Nature : And even of those, which stand by Grace preserved, the Nature is peccable ; for of God it is said, that the Heavens themselves are not clean in his Sight, and his Angels he charged with Folly.

Tillotson observes, “ that in Condescension
 “ to Mankind, God accommodates himself
 “ in his different Revelations, and to wean
 “ them from a great Inclination to the Wor-
 “ ship of a visible and sensible Deity, was
 “ pleased to send his Son in our Nature ;
 “ that they, who were so fond of a visible
 “ Deity, might have one, to whom they
 “ might pay divine Worship without Injury
 “ to the divine Nature.” As by the Tenor
 of the Scripture our Saviour was, what he
 is, before Creation ; may we not presume,
 that in Condescension even to Seraphs to be
 called into Existence, God gave his Son a
 Form to direct, to relax, to soften intense
 Adoration ? And may not Bodies be necessa-
 ry to created Beings, not only to direct and
 limit their Energy, but that they may com-
 mercialate with their Fellow-Creatures ?

We therefore may presume, that *Matter*
extremely rare was no inhabitable Substance,
whereout to form the Angelic Host.

But antecedent to that Event, and all Cre-
 ation I believe, that the Almighty Father
 C organis'd

organis'd a Gem of uncreated Light to be the visible Image of the invisible God; which, prepared to sustain the high Character by its Organisation, and animated by Emanation, became a living Soul individuate, and was the Messiah: This Person, rich in all the divine Attributes, exerted them in Creation of all inferior Beings: And in subsequent Dispensations to created Natures, was the Depositary of the Power and Authority, the Denouncer of the Will, and the Representative of the Person of the Almighty Father, the Invisible God.

After Worlds created by him, to be the Seats of finite Intelligences, I suppose innumerable Systems diversify'd by Organisation, and Density of Substance, were called into Existence by Irradiation from the glorious Body of the first Emanation, and became living Agents of all Degrees and Ranks in the Angelic Hierarchy; in which fallen Angels and fallen Men were then enrolled. I pretend not to say, whether in Propriety of Language, such living Agents should be termed Spirits, Souls or Bodies; but as I consider this Subject in a religious Light, I term them Persons, being moral Agents: Tho' formed of Matter, and therefore concluded not to be *per se* active and percipient, yet at Creation every Individual with Existence received all the Power necessary to his System from the Hand of God, who
was

was equally able to give to organised Matter Angelic Powers, as out of Stones to raise Seed unto *Abraham*.

And as the Power of Motion seems essential to Existence or Life, it will not be denied, that Systems formed of Matter so subtil, as not sensibly to impede Motion, must enjoy Life in the highest Degree, and be capable of the greatest Degree of Happiness or of Misery; and that the Perfection of Life, and the Capability of Happiness or Misery must gradually abate with the Condensation of the Matter.

Nor can it be denied, that Beings owing their Existence to God may be annihilated by him; and *à fortiori* they must be liable to the Suspension of the Powers of Life: And as Life is not exerted without Motion, nor Motion without Space; all organised Beings compressed and reduced to an atomic State, must be under the Suspension of the Powers of Life, and during that State remain quiescent or dormant.

“ Life, says *Chambers*, is a very ambiguous term—in general, it expresses a kind of active, operative Existence; and is therefore conceived to consist in Motion.”

Great Authors have treated it as an Affection of Substance, and the Result of the Soul and Body: None have deemed it a separate Substance in the Individual, which it animates: But that it should not be deemed

organis'd a Gem of uncreated Light to be the visible Image of the invisible God; which, prepared to sustain the high Character by its Organisation, and animated by Emanation, became a living Soul individuate, and was the Messiah: This Person, rich in all the divine Attributes, exerted them in Creation of all inferior Beings: And in subsequent Dispensations to created Natures, was the Depositary of the Power and Authority, the Denouncer of the Will, and the Representative of the Person of the Almighty Father, the Invisible God.

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the Substance of the Individual, I am not clear.

But Fire is so analogous to Life, that considering that Subject, with which we are better acquainted, we may probably pronounce more justly of the other.

Suppose the Contents of a vestal Urn, kindled by the solar Beam, and fed an Age by various Fuel; what should we say of the sacred Fire? Not that it was an Affection of the Urn; or the Result of the Union between the Fuel and the Urn: But were the Urn itself of a combustible, but incorruptible and indissoluble Substance, possibly we should not improperly say, that the Urn was the Form of the Fire, holding them inseparable, as, the Urn being broke, the Fire would be scattered; the Fire extinguished, the Urn would drop in pieces.

So I think of Life, and hold that *finely organised Bodies of Substance incorruptible, became, by Irradiation or the Breath of Life inspired, living Agents of one homogeneous Substance, and under the Permission of God Immortal*: Such I conceive Angels and Men created.

The last upon their Fall, I suppose compressed and reduced to their atomic State, in which they remain dormant and insensible, till at the predestined Time, each in his Order, descending thro' the Channels of a human Male, finds in the Female Matrix

a targescent vital Atom, in which the penetrating Acid then struggling to expand, attracting and attracted, is sheathed, as in a Pellicle; from that Instant the dim Speck of Entity extending his pristin Form and stretching to Man, becomes inseparably united to the terrestrial Embrio, to be constantly worn till Judgment frees him from the second Death, if that be his happy Lot; otherwise not so easily quitted.

But least I may be thought to have pronounced too rashly of Life from an analogous View; I desire it may be considered, whether upon the View of the State of our Existence, it can be thought possible, that the human Body organised as now, can enjoy Life without the Power of Thinking, the extraordinary divine Interposition, to which I ascribe Disease, excepted.

The Apostle says, " in him [God] we
 " live, and move, and have our Being, or
 " exist." Consonant to this, Philosophy teaches, that all Essences are buoyant in the boundless Ocean of the divine Substance, permeated by the infinite Spirit, which by continued Creation gives to all Natures the Powers, for which he has fitted them: Can we then suppose, that the All-wise Creator will by the continued Exertion of his Power continually create Organs not to be employed? Yet this must be the Case, if in the ordinary Course of Providence with Life,
 the

the necessary Powers incident to that living System were not also ever granted.

To resume the Question, how the ambiguous Term, Life, should be philosophically classed: Be it observed, that Mr. *Lock* treating of Substance, p. 126. Fol. Vol. I. writes "The Idea then we have, to which
 " we give the general Name Substance,
 " being nothing but the supposed, but unknown Support of those Qualities, we
 " find existing, which we imagine cannot
 " subsist *sine re substante*, without something
 " to support them, we call that Support
 " *Substantia*." Essence he defines thus, p. 188. "Essence may be taken for the
 " Being of any thing, whereby it is what
 " it is, and thus the real, internal, but generally in Substances unknown Constitution of things, whereon their discoverable
 " Qualities depend, may be called their
 " Essence." P. 144. he writes "The
 " Identity of Man consists in nothing but a
 " Participation of the same continued Life,
 " by constantly fleeting Particles of Matter
 " vitally united to the same organis'd Body." And p. 145. "It is easy to discover, what
 " is so much enquir'd after, the *Principium Individuationis*, and that, 'tis plain, is
 " Existence itself."

Life will be allowed at least a Mode of Existence, therefore is the *Principium Individuationis* to those Beings, who enjoy it;

—It

—It constitutes the Identity of Man, as by its Continuance the constantly fleeting Particles of Matter are vitally united to the same organis'd Body:—It cannot be deny'd to be the Effence of all, who enjoy it, as by its Continuance they are what they are:—And it must certainly be allowed to be the Support of all discoverable Qualities; for Life withdrawn, all Qualities drop unsupported; Self ceases; the vital Combinations are dissolved; and the manumiss'd Atoms obey new Attractions.

Shall we not then say, that the Breath of Life in every Individual is the Effence and the Substance? And what is the Breath of Life but the Energy of Deity? He is the Substance of Substances, the Effence of Effences; and as in a great Expanse the solar Beams might be directed to kindle innumerable Hearths of combustible Matter, whose Flames, tho' originally borrowed, would be individually appropriated: So he communicating the Flame of Life to all, supports by incessant Creation, ever from his Work distinct.

The *Greek* Word, which is rendred Soul by the Lexicons, is frequently in our Translation of the New Testament rendred Life; in most of those Instances it would be absurd to render that Word by the Word Soul.

Hence

Hence it may be suspected, that the Idea excited in us by the Word Soul, is gained from the *Greek* Philosophy; and that it is + erroneous, as it has driven some Moderns to assert an immaterial Soul resident in every Brute.

It is also to be suspected, that the Poverty of our Language has contributed to those Errors; as the Word [Existence] is not only used for living but dead Substances: Whereas, I think, as God the Fountain of Life, has taken his Name from Existence, and in him we live, and move, and are; it seems not proper to say of any thing, which never has been the Subject of Life, or whose Life is absolutely extinguished, that it is, or that it exists: And if Life and Existence were supposed synonymous, we should never speak of Life as an Affection of Substances, or a Result of their Union; more especially, because that in the Idea of Deity Life seems radical, primary in Conception; which conceived, all the Attributes are supported, and which all the Attributes (Eternity and Immensity excepted) presuppose.

It is absurd to think, that the Name, I AM, is not expressive of the divine Nature, by which is excited the Idea of Existence personified: Person implies Self, and Self implies Life; so that the Name, I AM, declares Life to be the divine Nature, which
is

is synonymous to the divine Substance? And God is Spirit; Spirit is his Essence, his Substance: If Life then cannot be denied to be the divine Substance, which Spirit is allow'd to be; Life and Spirit are synonymous: And as Soul by its promiscuous Use for Life may fairly be supposed synonymous to Life; shall we not dare to say, that all living Systems have no other Principle constituting self, but the Flame of Life communicated to all in an inconceivable manner, and shadowed to us in the allegorical Term of *Breath inspir'd*?

§. 3. *Of the Heresy of Apollinaris.*

I Own that this Opinion seems to conduct me into what is called the Heresy of *Apollinaris*; for supposing as I do, that Mankind are fallen Spirits united in the Womb to vital terrestrial Embrios, by which Union they become Men; so I must suppose, that the Word was made Flesh, by uniting with the living Body prepared for him in the Womb of the Virgin, and so was as properly a Man, as were the fallen Spirits incarnate in such Bodies.

But a human Soul, we are told, was wanted, that it might suffer, that it might be tempted.

To obviate these Difficulties is an arduous Attempt; yet to me musing enamored on the sacred Page, Fancy oft suggests, that

D

Opinions

Opinions may glide down the Channels of Learning, which common Sense, awake as now, would not receive, took they not Advantage of the Torrent.

It is natural to conceive, nay we know it is Fact, that when Opinions were to be condemned, the Orthodox, to make those Opinions abhor'd, drew Consequences from them in most odious Terms, which, stated in proper Terms, would not have stirred the Passions, or given Offence.

The Consequence of this Doctrine of *Apollinaris* was, that the Word, which was made Flesh in the Womb, did feel Pain from that Flesh, when nailed to the Cross, till that Flesh ceased to live.

As that Exit from his Ministry was consequent on his undertaking our Redemption, and the last Scene of Suffering before he re-enter'd the Glory, which he left upon his Humiliation, we ought to look upon his Entrance into Humanity rather than his Exit, the amazing Point to stupify all human Reason.

That God should hang agonizing upon the Cross; that the Lord of Life and Glory should expire in Torture, are Colors to raise Horror: But there is one Topic for Tears constantly abus'd by pathetic Divines, which to me is decisive.

“My God, my God, why hast thou forsaken me! — If Deity was quiescent, was the
Exclama-

Exclamation of the human Soul; yet no Divine will dare to say, that was not too impatient a Sally of Grief for a mortal Soul educated in strict Union with the eternal Word.

But supposing those the Words of the Son of God, we must understand him appealing to the Prophecies in the 22d. *Psalm*, by citing the first Verse of it, which, as they regarded the last Scene of his human Life, he noted to his Attendants to strengthen their Faith.

It must be confess'd, that both sides of this Question were attended with Difficulties; one is peculiar to the Orthodox Opinion, that *Christ taking human Nature, did assume a reasonable human Soul*; was this reasonable Soul derived with the Body of the Seed of *David* according to the Flesh? or with the *τὸ ἐξ ὀψωνίου*; The double Lineage of our Savior was from the Highest and from *David*? If it did not descend from the first, it must from the last, and one human Soul indubitably *ex traduce*, which would terribly derange our high Pretensions to genuine Spirituality.

Now whether a human Soul was necessary, that our Savior might be tempted in the Sense of the Author of the Epistle to the *Hebrews*, as delivered, chap. 4. ver. 15. "For we have not an High Priest, which cannot be touched with the Feeling of our

"Infirmities; but was in all Points tempted
 "like as we are, yet without Sin," shall be
 considered.

Before I enter into this Discussion, I will
 observe from *Bower*, V. I. p. 204. the State
 of the Controversy. "They maintained at
 "first, that Christ had human Flesh, but
 "not a human Soul, the want of which
 "was supply'd, according to them, by the
 "Divinity. But being afterwards con-
 "vinc'd, that such a Doctrine was repug-
 "nant to several plain and express Passages
 "of Scripture, they abandon'd it in part,
 "and distinguishing with some Philosophers
 "the Soul, by which we live, from the
 "Intelligence, by which we reason, they
 "allowed the former in our Savior, but
 "denied the latter; the Operations of
 "which, said they, were performed by the
 "Divinity. Thus they allowed him, says
 "St. *Austin*, the Soul of a Beast, but denied
 "him that of a Man."

Be it here observed, that tho' this Opinion
 of *Apollinaris* was condemned with the rest,
 probably had he wanted Orthodoxy only in
 that Point, his paring the Humanity of our
 Savior, as *Hooker* terms it, would scarce have
 drawn on him that Censure: For all the
 Fathers, who held Pre-existence, must ne-
 cessarily agree with him in this; for holding
 human Bodies fabricate for the Reception of
 fallen Spirits, they must assign to those

Spirits,

Spirits, all the Operations generally ascrib'd to the reasonable human Soul, which therefore according to that Opinion was unnecessary. And if the Opinion of Pre-existence be not unchristian, neither can the Opinions consequent be unchristian.

But should this Opinion of *Apollinaris* be deemed Heretical; as in paring from the Humanity he denied him to have assum'd, what he thought perfect human Nature; we stand clear of that Condemnation, asserting him to have assum'd, what we think to be perfect human Nature; therefore our Error, if Error, is not religious but metaphysical.

§. 4. *Of the inferior human Soul, and brutal Principle.*

I Shall therefore now consider, whether what St. *Austin* termed the inferior human Soul, could give our Savior such a feeling of our Infirmities, as that it might justly be said, *that he was in all Points tempted like as we are, yet without Sin.*

The Sense of Want and Pain and their Contraries; the Joy in Society, and Regret for the Loss; the different Affortments of the concupiscible and irascible Passions; and the constant Entertainment of passive Imagination, with some other Particulars not necessary to enumerate, (all which with these, may

may properly be compris'd in one significant Term, used by a late great Man, *vis.* The Direction of the Frame) are common to human and brute Natures, and deliver us Men on the Verge of Sin: The Sensations from this Direction act on us, and our Resentment, our Reaction, determines us culpable, or not culpable.

I will not say, that no Man feels Infirmities nor Temptations but from this Source, but that this is the common Source of both; and that this pregnant Source might make our Savior feel the Unhappiness of our State, and feel how forcible were our Temptations.

But the Examination of this Text is in Deference to the great *Tillotson*, who urges it; when he might have reflected, that this Argument of the Apostle was *ad Hominem*, and that our Savior could not want to learn by his proper Experience what was in Man.

It is necessary, that I should explane, what I mean by passive Imagination: I apprehend, that in Men and all locomotive Animals, from the Breath of Life first inspir'd to its Expiration, the perceptive Power is constantly exerted, which Power is incident to animal Life; and that in absence of real Scenes, Scenes of Fancy play before us: Every idle Man must have experienced the Demolition of glorious Castles from the Sighting of his Horse, or the Crossing of a Bird, or some such funest instantaneous Event; the

the Ruin irrecoverable; for no Sollicitations to Memory can prevail to restore the Scene: This we may call a Day Dream; and I appeal to the Experience of every curious Man, whether, when the Senses are not engag'd, and the Mind not intent, he ever catches himself unoccupied in some Scene: Such imaginary Scenes, I suppose, are the Dreams of Night. Mr. *Locke* indeed concluded, that we did not always dream, when Sleeping; but it was from negative Evidence: This I am certain of, that a Dream, engaging as a Day Dream, is lost as easily and as irrecoverably: And I am certain, that it may so happen, that a Man may awake ten times in one Night, be every time certain, that he wak'd from a Dream, and yet in the Morning have no Trace in his Memory of any one thing he dreamed of. This Certainty to me invalidates all negative Evidence: Nay, were not I a nameless Writer, I should assure my Reader, that doubting of Mr. *Locke's* Argument, I watched myself, and from more than 20 Years Experience, after Desire was grown into Habit, I was certain, that I had always awaked from some Scene.

This being the Consequence of Perception, without which animal Life is inconceivable, and whatsoever I have ascribed to the Direction of our Frame, being certainly transacted within us without the Concurrence of our Will; we may naturally suppose

pose the Direction of the Frame in every Animal similar to ours, in proportion to the respective Organs; and that in every Tribe the Organ is constructed with regard to the Designation: Had the Organisation thro' various Nature been the same, there had been Color to ascribe the differing Degrees of Sagacity to an immaterial Inhabitant; but as the Organisation is various, it is natural to ascribe to that the Difference of Sagacity; more especially as the Sagacity in no Tribe is uniform and general, but appears, as Impulse to act where necessary; which Phenomenon suits with a Direction of the Frame: Nor should they from thence be termed Machines; for Will is included in Perception, as that in animal Life.

These Deductions, I am conscious, will be held in Derision by the Adepts in metaphysic Lore: To be irrefragable, they want no more than *Archimedes* ask'd to enable him to move the World: He wanted Foundation, whereon to stand; this they *pro concesso* seize, and on it erect a System: *That the Vis Inertiæ is essential to all Matter, and that no Matter or Body can be made percipient*, is the Foundation, from which they conclude the Souls of Brutes to be immaterial.

But this Foundation is shifting Ground: Mr. *Maclaurin* observes, that there may be different kinds of Matter, in which case, the

the *Vis Inertia* would not be uniformly felt : And Dr. *Clark's* Sentiment seems to be the same, tho' differently express'd : For he grants that we improperly call many Beings Spirit, merely because they are not Body ; that is the same as if he had said, not inert : So that with him, inert Matter and Spirit did not completely divide Being : He with all religious Philosophers held God alone to be pure Spirit.

Here are pregnant Intimations, that we ought to reform our philosophic Division of Being ; assigning Spirit to God alone, and classing all created Beings under the Genus of Body, which rising from sord Matter, and in its Progress losing its Character inert, might by insensible Gradations thro' spiritualescent reach to spiritual, which is its Acme.

We should be no less Wise, and certainly more Reverent, if we left out of the philosophic Division of Being the Almighty Spirit ; forget that ever we had called him a Substance, and confine our Laws and Axioms to created Nature.

We hold That Spirit universally expanded, and that all live in him and by him, not that he is the peculiar Life of his Creatures by Emanation, but that he communicates to them the vital Powers, as it were by Irradiation. There is also great Probability from late Experiments, that there are in

E

Matter

Matter certain organical Parts dispos'd for the Formation of animal and vegetable Substances ; that these by Coalition constitute the *prima flamina* of all animal and vegetable Bodies : And that there is a Sort of universal Semen, the Source of all, from which all animal and vegetable Substances rise into Life, and into which, that expiring, they are resolv'd.

These Tenets and this Probability by no means countenance the Opinion, that God has created an immaterial Being to reside in, and to inform every Substance endued with animal Life, as *frustra fit per plura, quod fieri potest per pauciora*. And the truth of this Opinion cannot be establish'd, till they have prov'd it not in the Power of Omnipotence to form a homogeneous Body, which shall be capable of living, perceiving, willing and performing all the Functions of animal Life.

As I shall touch this Subject no more, I chuse to observe here some things relating to it, tho' foreign to my present Purpose.

This System of an universal Semen, seems reconcileable with the Distinction of Species constantly preserv'd: Possibly it may not extend to Mankind ; but should it, how would it injure Religion ? Those, who hold Pre-existence, can have no Doubts of being intelligent moral Agents entitled to Immortality : But suppose, what is thought the most unfavorable

unfavorable Case for the Orthodox, *that the human Person was a simple homogeneous Body rising from this universal Semen*: As every Person feels himself an intelligent moral Agent; the Promises and Threats of God ought equally to affect them, as on any other Supposition: Who thinks, that he rises from an Atom out of that universal Semen, may well believe, that God is able to preserve that individual Atom when stripp'd from her terrestrial Encrease, to be again unfolded.

Indeed the Difficulties relating to Identity and the Resurrection, do not affect the System of a single Nature; not that I think they are of weight to embarrass any Opinion of the Christian Church.



§ 5. *Conclusion of the first Part.*

I Now haste to shew, that it would have been happy for the Christian Church, had my Notions of Life and Existence prevail'd early: Had the *Arian* Bishops at *Nice* so thought, no Blood had been spilt for Difference in Opinion: The Identity would not have choaked them. Thinking the Messiah an eternal voluntary Emanation from the Fountain of Life or Deity, they must hold his Essence, that is, his Life deriv'd from that Fountain, and him by Derivation Partaker of that Life: To perfect

Life were incident the Attributes of Perception and Activity in Perfection ; therefore the whimsical Difficulty of incommunicable Attributes would not have gravelled them : Granting him to have Life in himself, they must have own'd his Omniscience and Omnipotence co-extensive with the Sphere of his Power : The Designation and Limitation of which, sufficiently distinguished him from the Father.

This must have been allow'd at that Time, for then the Fathers had not learn'd to term the Emanation necessary : Holding it voluntary, they must hold the Son's Existence contingent, and of course distinguish between Relative and Absolute infinite Power : For tho' they accepted in the natural Sense, whatever the Scriptures declare of his Power, and believ'd his Dominion co-extensive with Creation ; yet they believ'd not the material Universe infinite as Deity, or the creative Power of the Father exhausted : Therefore they must hold it in his Power to extend the Bounds of Creation ; but from Scripture they had no Authority to say, that in the possible Systems all Knees should bow as in the actual.

Reasoning thus, and ascribing to the Father necessary Existence and absolute infinite Power ; and to the other two Persons contingent Existence and relative infinite Power, they secured the Superiority and Authority of the Father. And

And when adjusting the Claims of the divine and human Will had so exasperated the Christian World, as to cause the Emperor to lament, that the Church was rent from East to West; how would he have caress'd the Man, who by colorable Proof had insinuated to the weary Disputants, that one Opinion of *Apollinaris* had been erroneously condemned, for that in Christ there was but one intelligent Nature?

This fam'd Dispute being managed by both Sides in unintelligible Jargon, proves plainly that it was out of the Province of Reason; therefore they ought to have referred this Case to the Class of Mysteries: But as the Scriptures sufficiently attest the divine Nature, and the Assumption of the human intelligent Soul (to which the Mystery is assignable) relies for Proof upon Inference; they ought to have demurred upon its Admission as a doctrinal Point.

On this Occasion it may not be improper to quote *Tillotson's* Opinion of Mysteries in general. "I look upon Mysteries and Miracles
 " in Religion to be much of the same Nature, and that a great Reverence is due to
 " both, where they are certain, and necessary in the Nature and Reason of the
 " thing: But neither of them are easily to
 " be admitted without necessary and very
 " good Evidence."

Encouraged by such Authority I hazard my Opinion, that Mysteries and Prophecies have something similar: By the Delivery of each we receive Truth locked up; in either Case the proper Faith is, that when Time shall throw proper Light, we shall adore in Rapture: We may exercise our Understandings to develope the Meanings; but it would be as absurd to impose our Interpretation of Mystery, as our Interpretation of Prophecy: Adhering to our Belief in the Words deliver'd, we prove our Faith in God; extending that Belief to Inferences and Deductions, we transfer our Faith to Men.

On delicate Subjects toss'd many Centuries thro' heated Imaginations, it is arduous to hazard a private Opinion; but since the View is benevolent, I hope for Pardon:

I apprehend the *Nicene* Fathers accepted the Word *ὁμοῖσι* in the philosophic Sense, *ὁμοῖσι* was then a technic Term rendred by the *Latins* *Substantia*; and excited in the Mind, when apply'd to the Word Spirit, the Idea, which the Word Ghost does in ours: That Word so accepted, few Disputants had their Heads so purify'd, as to divest themselves intirely of the Idea of Form in the Idea of Substance; without which it was impossible to conceive two Persons partaking the same Substance.

But

But accepting that Word in its vernacular Sense, and rendring it *Existentia*, and taking that Word with me to be synonymous with Life, they could have found no Difficulty in acknowledging two or three Persons to be Partakers of the same Existence.

The kind Reception and frequent Revival of the *Anima Mundi* from *Plato's* Explanation to *Spinoza's*, evinces philosophic Heads not indispos'd to a Mystery so propounded. That there should be Emanations from Deity consistent with Individuality and distinct Consciousness, would not be deny'd by the Embracers of that Opinion, or the *Stoic* Notion of every human Soul being a Ray from the infinite Spirit. Nor could there be Reluctance in any, who held the World not eternal (as all Christians did) to believe these Emanations antecedent to Creation.

And as the two Emanations must flow from the Essence, which is simple, they must partake of Life and Perception, and consequently being different Emanations must have each a distinct Consciousness, and therefore, so taken, must be pronounc'd different Persons.

It must be acknowledg'd that to Perception, Election or Will is incident, and to perfect Perception perfect Knowledge; and by that discerning the Rectitude of the Will of the almighty Father constantly communicated, they must by Election adhere to
that

that Will, therefore of Necessity there must be Unity of Will.

And as the Scriptures mark distinct Operations, representing Creation as the immediate Work of the Son, and assigning to the Spirit the ordinary Communication of various Life; whilst the Almighty Father is character'd the invifible Majesty; Source of universal Being; absolute Director of Power and Authority; the inforutable Fountain of Wisdom; and the ultimate Object of Adoration: We may say that the three Persons are distinct in Consciousness, distinct in Operation; yet Partakers of the same Essence and Will, and in that Sense to be pronounced one God.

This Digression finish'd, and these Subjects clos'd, I proceed to examine the *Mosaic* History of the Fall and Flood in search of Colors at least favoring the Opinion of Pre-existence: But before I descend from these metaphysic Heights, I will examine this Doctrine, in an opening Point of View.

We find that every vital Essence inhabiting this terraqueous Globe, Man alone excepted, lives from Day to Day, embarrass'd with no Account, nor agitated with future Hopes or Fears, but steadily and harmoniously in their respective Tribes pursuing the uncheck'd Impulse of Nature, and witnessing thro' their Course a single Direction.

Quite

Quite different is the Case of Man; anxious for the Day: Embarrass'd with an Account; Agitated with future Hopes and Fears; unsteady in his Pursuits, and his Pursuits various; Nature and Conscience frequently pulling diverse.

Suppose the Frame of this wondrous Animal and his Fellow-Tenants of this Globe, yet a Secret for an Angel of recent Creation to pry into: He could discern no Trace in any of them, indicating the Creator's Design to place them in a future Scene of Existence, or any Hint of their being Actors in a Prior.

But future Hopes and Fears uniformly planted in every human Breast, by a Creator infinitely wise and good (whom it is impious to suspect of vainly amusing, or vainly terrifying) would determine him to think Man destin'd to future Action: And at the same time observing, that the moral Sense or Conscience tally'd exact with the eternal Rule of Right, the Code adhered to by all the celestial Inhabitants; he might accept this as Proof of his having been formerly Denizon of that State: But observing farther, that in his present Condition his Power was not adequate to the Demand of Obedience; that the Law holy, just and good, and calculated to make proper Subjects happy, made Mankind miserable, by alluring them to Happiness unattainable, and

terrifying them with Misery unavoidable, (which was the general State before the Gospel preach'd) he must think us degraded and in Discipline.

Should a Seraph, pitying the Ignorance of this Novice, instruct him from the *Mosaic* Account of the Fall, and talk to him of the Justice of imputed Guilt, and tell him, that the Teeth of a hundred Generations had been set on Edge, for some four Grapes eat by two Ancestors near 6000 Years ago : Should this curious Angel, ardently contemplating the moral Perfections of Deity, indignant exclaim, *Credat Judæus Apella* ; could the Seraph reprove him ?

P A R T II. §. I.

Of the Fall of Angels and of Men.

TRADITION, Reason, Scripture attest the Fall ; the Questions are, the Offence, by whom, and where.

An eminent Prelate in his Use and Intent of Prophecy, gives us fair Opening into these Inquiries : His Words are, p. 58. 4th. Ed.

“ This plain Fact undeniably arises from
 “ the History, that Man was tempted
 “ to Disobedience, and did disobey, and
 “ forfeited

“ forfeited all Title to Happiness and to
 “ Life itself; that God judged him and the
 “ Deceiver likewise under the Form of a
 “ Serpent.” And p. 217 he writes “ The
 “ Mention of the Serpent in this manner
 “ in the Book of *Job*, is the more to be
 “ regarded, because this Book being, as I
 “ conceive, elder than the *Mosaic* History,
 “ it is an evident Proof, that the Account
 “ of *Moses* is the antient Account of the
 “ Fall.”

I am therefore at Liberty to consider the
Mosaic History of the Fall, as the antient
 Account of it, as *Moses* found it: And the
 State, in which he found it, I believe, is
 fairly guess'd by one of the Bishop's Seconds
 against *Middleton*, who says, as extracted in
Monthly Review, V. 3. p. 123. “ That the
 “ first Letters and Characters were probably
 “ nothing else, but Abbreviations of the Pic-
 “ tures, by which they expressed Things.
 “ That the same Images or Portraits ex-
 “ pressed abstract Ideas also; and that in
 “ the Language of *Moses*, and those of his
 “ Age.—*The Serpent said to Eve*—means
 “ no more, than *the cunning one, the insi-*
 “ *dious Author of the Ruin of our Species,*
 “ *said to Eve.*”

Considering it then as a History in this
 State, and their hieroglyphic Writing so ab-
 breviated, as to express by Images abstract
 Ideas; why not aggregate? Why may we

not suppose, that *Adam* and *Eve* in that historical Picture represented, or were drawn to express a ruin'd Species then in *esse*, as well as that Species in *futuro*? And why may we not suppose, that those two Persons were drawn in the Attitudes of plucking and delivering the Apple, expressive of some Circumstances then intelligible, tho' not now?

This is mere Supposition, 'tis true; but it is as certain, that hieroglyphic Writing admits not Precision: And higher Antiquity of Letter-writing, than the Tables from the Mount, is not claim'd with any Color: Therefore we must consider the *Mosaic* History of the Fall, as a Representation of an historical Picture, which signify'd in the Language of *Moses* and those of his Age, as now we read it in his Works.

But their Language was figurative; and therefore those Fathers, who departed from the Letter in order to reconcile his Account with the moral Attributes of Deity, certainly deserve not our Censure; and as for that Purpose they held Pre-existence, as solving all the Difficulties attending that Account, and almost all attending any Gospel Doctrine; I hope I may be pardoned for embracing it, and not only so, but pardoned also for engrafting upon it with the same View another Opinion countenanced by it, which is, *that Mankind invested in these mortal Bodies, first began*

began to inhabit this Earth just after the Epocha of the Flood.

In short, thus I apprehend the Picture might be read, interpreting that History by the Aid of Reason and other Scripture.

A whole Order of Beings from their Sentence distinguished *adamic* or earthy, did fatally listen to a superior Order; and that Disorder thus introduc'd, dis-united them from the Fountain of Happiness, the Fountain of Existence: But as Death did not immediately follow Sin, it is probable, that the Blood of the Lamb fore-ordain'd before the Foundation of the World, might have purg'd them on Repentance and Amendment, and that walking with God, as *Enoch* did, God also might have retaken them to himself: But when encreasing Wickedness made Punishment necessary, Death pass'd upon all, and then Incorruption put on Corruption: All the Offenders being reduced to an atomic State; a new Colony for this Planet (then made commodious for their Reception) of which six Persons, Male and Female (thro' whom in three several Tribes the human Race should descend) with *Noah*, an upright Spirit and Preacher of Righteousness, took first Possession: And that the Substance of the Traditions of the Creation, Fall and Flood, was by Dream or Vision impressed upon the Six, emerging or descending, or deliver'd to them by *Noah* as real History, God so commanding. As

As it has been generally agreed, that the History of the Fall admits allegoric Interpretation; that the Detail of the Creation in six Days is not to be taken literally; and that the Limits between Literal, Allegoric, Popular and True, are not easily adjusted; so must it be confess'd, that the whole Antediluvian History is not without Difficulties, with which the Flood and the Ark abound; *Ararat* is as unknown as *Eden*; and that Ark so memorable for the Preservation of the human Race; so large, as not to be broke up by that, and the succeeding Generation; and so strong, as to out-ride the Storm, which bore down the World before it; seems by the Silence of all consistent Tradition to have been of visionary Existence.

These Difficulties first inclined me to think *these the Protoplasts of the human Race*: But an Opinion not only in appearance contrary to the *Mosaic* History, but disagreeing with the Allusions of the Prophets, and the Reasoning of our Savior and his Apostles, was not embraced on slight Grounds: For I considered, that if it was the Will of God to impress those Scenes, they are to us, who are only capable of partial Truth, what we may call technical Truth; and that it was the same Spirit, which spoke by the Protoplasts, the Prophets and Apostles; and that the Will of the Son must be conform to the Father's

Father's in shadowing and revealing : Moreover as these *Mosaic* Events may be supposed Types, typical Reasoning from them, and Allusions to them are cogent.

We feel the Arguments drawn from the establish'd Character of *Job* : Should some Modern dispute us into the Belief, that *Job* of the Scriptures never existed ; surely that Belief would not affect those Arguments.

The prophetic Writings describe Things and Persons not then upon the Scene, in figurative Expressions ; because it was not then proper to reveal the naked Truth : And of this we may be certain, that the whole Volume of Truth is open only to the Eye of God : Each Rank of created Intelligences has the Inspection of its proper Page, illumined regarding the Strength of the mental Nerve : The Page permitted to the Eye of Man, I conceive to contain the Span of Time embracing this terraqueous Globe, from its being cast into its present Form to its Conflagration. And as we believe, that when Time shall throw full Light on the Prophecies not yet accomplished, we shall more ardently adore the Wisdom and Goodness of God ; so do I presume, that when we shall cease to see thro' a Glass darkly, and discover the recondite Meaning of these difficult Passages, all, who now sit in Darkness, will fall down in Transport, and ardently *sing the new Song*.

Some

Some History must have been given to the Protoplasts, or some imaginary Scene impress'd; or they would have been Idiot, without Ideas, and without Memory: Probably therefore the Connexion of the present Page with the former part of the Roll seal'd, and deliver'd to them mysteriously, was a fictitious Memory, which they brought with them entring upon this Scene.



To gain what Light we may from Scripture, I will examine some Passages regarding the fallen Angels; their Catastrophe seems connected with ours; they are our Neighbours; their Chief is the Prince of the Air; and their Intercourse with us is too notorious: Their Doom waits till we are ready; for they are reserv'd in everlasting Chains under Darkness unto the Judgment of the Great Day: Their Sentence too seems of the same Date with ours; for thus it runs, "Because thou hast done this, thou art cursed," that is, for tempting *Eve*.

It does not appear, that the Chief of those Angels is distinguish'd in Punishment, from the Companions of his Fall; therefore tho' he stands single in the History, he may be consider'd as the Representative of all, who kept not their first Estate, and must have been Accomplices of his Sin, as of his Ruin. So may *Adam* and *Eve* represent that, or those Orders of Beings, which were by him seduc'd.

The evil Angels left their Habitations, and the Tree of Life, which grows in the midst of the Paradise of God, grew also in the midst of that Paradise from which Mankind were expell'd. *Lucifer* fell from Heaven, he who said in his Heart, I will be like the Most High; and his Song to *Eve* was "God doth know, that in the Day ye eat thereof, then your Eyes shall be opened, and ye shall be as Gods, knowing Good and Evil."

Here we cannot but observe, that *Lucifer* is made to say in his own Heart, the very Thing he told *Eve*; he hop'd himself to be like the Most High, and encourag'd her to hope so too; and that Knowledge of Good and Evil, which they endeavour'd to be Masters of, was a Wisdom (for it was a Tree to be desir'd to make wise) which would make them such as God.

By this, it seems that there was Similitude in the Crimes of *Lucifer* and *Adam*, or rather, they were Partners in the same Crime; for *Lucifer*'s Guilt seems not to have been complete, till the Fruit was pluck'd; for because he tempted *Eve* to that, he was curs'd: That Curse was pronounced with our Sentence, which was follow'd by our Expulsion.

The Deceiver and *Adam* were present before God, when the Sentence was pronounced: *Lucifer* had not then left his

Habitation, which was Heaven; for after his Fall he was reserv'd in everlasting Chains of Darkness: *Adam* then had access to that Habitation, which *Lucifer* had not left, which was Heaven, and from thence were he and his expell'd.

That their Guilt was of the same Date, seems probable also from the *satanic* Body, not being doom'd to enter the Fire prepar'd for them, till the Expiration of the Time assign'd by God, to prove again the *adamic* Race.

These Considerations make it probable, that the Offence was committed in Heaven, and the Offenders thence expell'd: But by this I would not be understood to fix Heaven to any particular Place: I suppose that all created Beings have their peculiar Abode in the several Spheres scattered thro' the vast Expanse, from whence before the Fall all had access to the beatific Vision; from which the Fallen have from that Time been debar'd.

And if our Race was confederate with the fallen Angels, it cannot be amiss to enquire the Occasion of their Fall; as by that we may attain more Knowledge of our own: Pride seems to have been their leading Sin: Since their Fall, to be worshipp'd by Mankind has been their Pursuit; and upon our Saviour's entering upon his Ministry, *Satan* paraded in all his Power, wishing to be worshipp'd

shipp'd by him: This Excess of Pride (for the Devils knew, or strongly suspected, who our Savior was) makes that Opinion of all others to me the most probable; that his proper Crime was preferring himself to the Son of God, and refusing Obedience to him; that in this Crime not only many angelic Powers, but our unhappy Order also, adher'd to his Opinion, rejecting the Messiah. Mr. Locke, commenting *Eph. ch. i. ver. 10*, says, after having mention'd bowing the Knee "Which Acknowledgment of his Honour and Power was that, perhaps, which the proud Angel that fell, refusing, thereupon rebel'd."

This seems also more probable, from the Pre-eminence of our Savior, above all Ranks and Powers, being so largely insisted upon, as Part of his Character; and from St. Paul's assuring us, that he must reign, till he hath put all Enemies under his Feet. To us Men, consider'd as Sons of Earth, to know, that he was the Sent of God, and Son of God, with Power to save, was all, that could be wanted, to range us in Obedience to him.

But as the Word of God is for everlasting, these Expressions will not appear in their full Light till the great Day; yet now we must acknowledge, they prove the Son jealous of his Power; and as the Father treats Idolatry as Adultery, the Son will tread under his

Mr. Locke's *Reasons of Men*.

Feet

Feet all, who refuse to acknowledge his Majesty. Order is necessary, and to establish Order in Beings even then deaf to the Tempter, it might become necessary, to make the Return to Allegiance the Condition of being admitted to re-enter the Avenue to Happiness.

Taking it in this Light, we Christians must confess, that it is no speculative Point, whether we will, or will not acknowledge *Jesus Christ* to be our Lord and King. We cannot conceive, that *Satan* himself refus'd Obedience to the Messiah, comprehending the Mystery of his Glory; or that any Creature can disobey the immediate explicit Command of God: But vain of his own Penetration, and not being able to discover the Reason of that Exaltation; (perhaps falsely conceiving himself to be a Ray of the Deity, and to be pure Intelligence); he might refuse to acknowledge it by Submission, trusting perhaps that infinite Mercy would not punish; or doubting perhaps, so deriv'd as he conceiv'd, whether his pure Essence was liable to Diminution. We know, that he fell, and whether we fell with him, or expect to succeed him, we cannot hope to mount, resembling him in that Turn of Mind for which he fell.

That there are Mysteries, which Angels desire to pry into, is certain: Why our Savior was prophetically proclaim'd the Son of
of

of Man; why he constantly assumed that Title; and why in right of it he was declared to be Judge, when of all Men who then trod this Earth he alone had no Right to that Title, must be allowed to be now a Mystery; and as the Lamb is said to be slain before the Foundation of the World, we may naturally suppose that Mystery a Subject of Enquiry as early: I grant that, according to the literal Account of the Fall, this Appellation may be said to refer to the Seed to bruise the Serpent's Head: But, as there is no Necessity to connect it with that Incident, I suppose it possible, that, antecedent to the Birth of Sin, to check the Seeds of Pride in celestial Breasts, God might promulge his eternal Decree, that a Person enroll'd in our low Order, then the humblest in Rank, should be so exalted, that to him every Knee should bow: And as the Mystery of the Humiliation was to the *Greeks* Foolishness, and to the *Jews* a stumbling Block; why may we not suppose, that Pride might break out on that threatned Exaltation? And as *Herod* thought, by the Murder of the Children at *Bethlehem*, to have prevented the Reign of Messiah; why might not *Lucifer* hope, by seducing our Order, to prevent his own Humiliation?

§. 2. *Of Pre-existence.*

NOW to consider, how these Circumstances regarding the Fall of Angels and Men, taken together, affect the Opinion of Pre-existence.

The History represents the Deceiver, *Adam* and *Eve* in the Scene of Judgment present before God: But as Expositors hold; that in all the divine Appearances mentioned in Scripture, God the Father is to be understood as speaking by his Son; since as to God the Father it is expressly said, no Man hath seen him at any time, nor heard his Voice, nor seen his Shape: In this Transaction therefore, the eternal Word, *Adam*, *Eve* and *Lucifer*, are represented, the last seducing *Adam* and *Eve* from their Obedience to the divine Word: For this Offence the Curse is said to be pronounced upon this Deceiver; and the Punishment, it is plain, extended to many, tho' by this History there appears one only Actor, one who sinned; of all those Angels, whom God spared not, casting them down to Hell, and delivering them into Chains of Darkness to be reserv'd unto Judgment.

Here it must be observ'd, that there is no Intimation in Scripture, what prior Crime was committed by those Angels, and that their Fall is of incertain Date: Therefore I think,

think, I may conclude this to have been their Crime, only that they might have waver'd in their Obedience, before the Attempt to seduce *Adam* and *Eve*; that in the Fall of them their Crime was complete, and the Punishment recorded follow'd upon their Sentence.

This History, however originally deliver'd, must have been preserv'd in Picture, till Letter-writing commenced; therefore if we consider it as a civil History, we cannot hesitate to determine, that *Adam* represented his Associates and Adherents, as *Lucifer* did his.

But whether this Opinion of the joint Fall be allow'd probable, or no; the Opinion of Pre-existence having been embrac'd by several Fathers of the Church, as the only philosophic Way of explaining original Sin, has thereby merited a serious Examination: But as all the Topics of Argument on this Subject have been exhausted, I shall only take a transient View in a single Light.

Divines tell us, and I think justly, that we must consider our immortal Souls, as our Selves, as our Persons; that our Bodies are only of temporary Wear; after the Loss of which, we shall be capable of purer Pleasure; and that they are only to be consider'd as Cottages of Clay.

Yet these Cottages alone descend *ex Tra-*
duce, and therefore alone can be derived
from

from *Adam* : The immortal Soul, whenever created, however infus'd, is no more related to *Adam*, than to *Michael* the Arch-angel, according to any Dogma held by the Orthodox ; and therefore not intitled to any Forfeitures by Descent from him : And it must be confess'd, that innocent Souls thrust into Bodies, having a strong Byas against their eternal Interest, would have Color to complain ; yet such is Orthodox Equity, that the Method of God's dealing with Mankind, according to their Plan viewed in a parallel Light, is this : An Offender in some of the Territories of the solar System was sent into the Island *Terra*, where, by his Mismanagement, various Cottages became leprous ; and that the Resentment of the Sovereign was so great, that, even after the Death of the Offender, he commanded, that all the Children who should be born in that Island should be carried into those Cottages, that they might contract Leprosies. Such is the Appearance upon the Plan of only two Offenders : But view the Facts in the Light of every Person suffering for his own proper Offence ; all Mouths are stopp'd. And certainly, when of two opposite Opinions one bears hard upon the moral Character of God, the other justifies him when he is judged ; no Christian can hesitate in the Choice, if he thinks.

The Genealogies of *Adam* and *Noah* freely consider'd, would lead us to believe many Offenders of the human Order, nay farther, that this unhappy Order had been before the Fall subdivided into three Divisions. Those two Patriarchs had each three Sons, and one of each Bed a Reprobate: So that we are prepared to expect the boisterous Band of *Cain*, to descend in the cursed Channel of *Ham*: At least we must be tempted to believe, that the Descendants of *Ham* could not be liable to so severe a Sentence merely from an Indiscretion in their Ancestor; but that it must be their proper antecedent Behavior, which intitled them to so severe Discipline, as to be by Birth decreed Servants of Servants.

But this is out of place, and now I pretend to prove, that from the Face of that History it is improbable, that *this Planet before the Æra of the Flood, was inhabited by Men invested in such Bodies, as we are now.*

P A R T III. §. I.

Of the Atmosphere.

SEVERAL Philosophers have conjectur'd, that our Earth was form'd a perfect World, at the same time with the rest of the solar System; but being destroy'd for the

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Sins of its original Inhabitants, the Almighty, who makes Death the Beginning of new Life, and the Dissolution of one World the Resurrection of another, form'd this Earth anew, for the present terrestrial Inhabitants.

Their Notion seems to have been, that God would not destroy a World, purely to destroy its Inhabitants : This might seem a Waste of Power, not observ'd in his other Works : Had he so will'd, at his Command the Breath of Life had departed from the Nostrils of those Sons of Violence ; for that sole End, it was not necessary to break up the Fountains of the great Deep, or open the Flood-gates of Heaven : But if these were necessary to put the Earth into the present Form, and in the Convulsions leading to the Change, the pristin Inhabitants were involv'd in the Ruin ; this was then in the Order, which we term natural : And the State, in which *Egypt* and *China* seem to have been at the Time when History first notes them, bears witness with *St. Peter*, that the World, that then was, being overflow'd with Water, perish'd. The Observations made in the Strata prove great Alterations in the Bowels of this Planet ; but perhaps by this Convulsion, she receiv'd no greater Change than by being surrounded by an Atmosphere. That this Change was then made is more than probable, by God's making the Rainbow the Token of his Covenant,

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which

which from the present Constitution of the Atmosphere, is a natural Appearance.

A late Expositor writes, "most Interpreters taking it for granted, that there were Clouds before the Deluge, think there must have been a Rainbow also; only now it was appointed a sacramental Sign, whereas before it was only a natural one: But others, not satisfy'd with this Account, think there was really no Rainbow before the Deluge: Dr. *Jackson* inclines to think, that the Clouds might not have that peculiar Disposition before the Flood, which is requisite to the Production of the Rainbow: And here the two famous Theorists, who differ so widely in other Particulars, are both agreed: The antediluvian Air, say they, *was always pure, serene, free from Clouds, and Showers of Rain, and consequently had no Rainbow.*"

Such seems the Air of the Moon, and it is not unreasonable to suppose all the Planets in the solar System originally form'd and furnish'd alike: As to the Moon's Atmosphere, Astronomers could not dispute about the Reality of it, if it refracted Light: Dr. *Keill* in his Lectures argues thus, "It is probable, the Moon has no Atmosphere, for the Planets and Stars, which sometimes are seen very near its Limb, have not their Light refracted, as it is, when it passes thro' our Atmosphere." And *Martin* in

his Lectures writes, " That tho' Sir *Isaac*
 " *Newton* mentions the Atmosphere about
 " the Moon, other Astronomers think, they
 " have Reason (not to say Demonstration)
 " to the contrary." Then he cites his own
 attentive Observation of the late remarkable
 Occultation of *Jupiter*, which convinc'd
 him, that there was nothing like an Atmo-
 sphere about the Moon.

But grant the Moon and all the Planets
 to have Atmospheres, the Question remains,
 whether their Air be dense enough to refract
 a Ray of Light, which, according to *Keill*,
 the Moon's is not? If so, her Air at the Sur-
 face must be of the same Density with ours
 48 Miles from our Surface; for the Limits
 of Density sufficient to refract a Ray of Light
 falls between 45 and 50 Miles in Height, as
Martin assures, and *de la Hire* finds by his
 Calculation our Atmosphere 48 Miles in
 Height. And as the Density decreases up-
 wards in geometrical Proportion to the Al-
 titudes taken in arithmetical Progression;
 and as the Air is found to be four times
 more rare at the Height of seven Miles, it
 would be at the Height of 48 Miles 14043
 times more rare: Such therefore seems to
 be the Air at the Moon's Surface.

The Authors of an universal History treat-
 ing of this Interval say, " That if either of
 " the two Hypotheses be admitted, the Dis-
 " pute whether there was any Rainbow be-
 " fore

“ fore the Deluge must be at an end : For
 “ in an Air, wherein there fell no Rain in
 “ sensible round Drops to refract and reflect
 “ the Rays of Light, on which the Rainbow
 “ entirely depends, the Appearance of that
 “ beautiful Phenomenon could not be ex-
 “ pected : And indeed it is somewhat hard
 “ to conceive, how it could be a Sign or
 “ Confirmation of the Covenant, which God
 “ made with *Noah*, that he would drown the
 “ World no more, if it had been in the
 “ Clouds before, and with no regard to this
 “ Promise ; for if we suppose it only an ar-
 “ bitrary Sign, and to have no Connection
 “ with the Effect, it seems, that to make it
 “ significant and satisfactory, it must be
 “ something new, otherwise it could not
 “ signify a new Thing, or be the Confir-
 “ mation of a new Promise. And accord-
 “ ingly it has been observ’d, that the Signs
 “ by Institution only mention’d in Scripture,
 “ have all something new and strange as a
 “ Mark of the Hand of God : At least it
 “ must be acknowledg’d, that if *Noah* had
 “ never seen a Rainbow before, that Sign
 “ must have made a much more lively Im-
 “ pression upon him, and given him much
 “ greater Comfort and Assurance in God’s
 “ Promise, than if it had been no more,
 “ than what he must have often observ’d
 “ before the late terrible Devastation.”

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These Authors seem to ascribe the Impossibility of a Rainbow in antediluvian Skies, to a Cause differing from mine; but they are only differing Views of the same Cause: Want of Vapor and Clouds deny'd Density sufficient to refract: The same Want deny'd the sensible Drops of Rain to refract.

Here I should enquire, whether it were possible, that such terrestrial Inhabitants, as the present, could subsist under so rare an Atmosphere, as the antediluvian is suppos'd to have been; but as the very Covenant is so express'd, in our *English* Bible, that it seems to me to imply the Rainbow a novel Appearance, I will consider our Text, tho' I know not, whether the Original will support my Remarks.

I apprehend the verses ch. ix. from 8. to 16. inclusive, to relate two Visions given to *Noah*; for tho' it is said, " God spake to "*Noah* and his Sons," yet those Words may mean no more, than that God spake to *Noah*, to tell his Sons the Words of the Covenant: Ver. 9, 10, 11. are the Substance of the first Vision, to prepare *Noah* to expect a new Vision, to assure him of the Promise: The 12th. verse begins a distinct Vision to *Noah*; " And God said, this is the Token " of the Covenant, which I make between " me and you, and every living Creature, " that is with you for perpetual Generations. " I do set my Bow in the Cloud, and it shall " be

“ be for a Token of a Covenant between
 “ me and the Earth. And it shall come to
 “ pass, when I bring a Cloud over the
 “ Earth, that the Bow shall be seen in the
 “ Cloud : And I will remember my Cove-
 “ nant, which is between me and you, and
 “ every living Creature of all Flesh, and
 “ the Waters shall no more become a Flood
 “ to destroy all Flesh. And the Bow shall
 “ be in the Cloud, and I will look upon it,
 “ that I may remember the everlasting Co-
 “ venant, between God and every living
 “ Creature of all Flesh, that is upon the
 “ Earth.”

Here ends the Vision, by which *Noah* is
 prepared to see the Ratification, which, I
 suppose, was exhibited the next Day. It
 was revealed, that God then placed his Bow
 in the Cloud “ I do set,” and that the Bow
 should be the Token : Then God promised,
 that he would bring a Cloud over the Earth,
 and that the Bow should be seen in the Cloud,
 which Appearance should be looked upon as
 the Ratification : All which, runs in the
 Future Tense : Then comes the real Ap-
 pearance in open Day “ And God said unto
 “ *Noah*, this is the Token of the Covenant,
 “ which I have established.”

Something similar to this is recorded of
 the *Baptist* by St. *John*, chap. 1. ver. 33.
 “ And I knew him not, but he, that sent
 “ me to baptize with Water, the same said
 “ unto

“ unto me, upon whom thou shalt see the
 “ Spirit descending and remaining upon him,
 “ the same is he, which baptizeth with the
 “ Holy Ghost.”

To the Patriarch, and to the Baptist, a future Manifestation was necessary: The Token accompanying our Savior manifested him to St. *John*: And when the Cloud was brought upon the Earth, and the Bow seen in the Cloud, God said unto *Noah*, this is the Token, that is to say, the Token of which he had warned him in the Vision.

Should it be said, that every Appearance of the Rainbow is a Completion of that Promise; I would first observe, that tho' these Verses are examined by me purely to prove the Rainbow to be a novel Appearance, yet they strongly intimate, that the Cloud was novel too. But without urging that, I answer, that it does not always happen, that the Bow is seen in the Cloud, when the Cloud is brought over the Earth, and therefore the Promise must not be understood of that, but of a particular Appearance to witness the Establishment of the Covenant.

Should it be urg'd, that the Rainbow was an old Phenomenon, but being not connected with the Cloud, the Appearance of it at the next spreading the Cloud was properly chosen by God, as a proper Token of his establishing the Covenant.

I answer, that on that Supposition, ver. 13: and 17. were both unnecessary: For to him, who had oft seen the Bow in the Cloud, to what Purpose, or with what Propriety was it said “ I do set my Bow in the Cloud?” or what Necessity to inform *Noah*, that the Rainbow, with which he had long Acquaintance, was called a Rainbow?

But upon the Supposition, that God wrought then a new Work, chosen to be the Token of his Covenant, it was natural to reveal by Vision or Dream the Name of that Token; but as the Name of a thing unseen convey'd not the Idea, it was natural likewise, that *Noah* upon the Appearance of the Bow should feel the divine Impulse, announcing to him that to be the promis'd Token, which then witnessed the Covenant establish'd: So that, I think, no Man can contend the Rainbow to have appeared in antediluvian Skies, without holding those two Verses redundant.

But that the Rainbow was not only a Token of that Covenant of Mercy, but an Instance of great Mercy, we fairly collect, by the Rainbow's being represented round about the Throne, after the Destruction of this World by Water ceas'd to be a Terror, and when it was reveal'd, that the Heavens and Earth, which are now, are reserv'd for Fire.

Noah, endu'd with that Knowledge, must have look'd upon the Appearance, correspond-

ing to the Promise in the Vision, as an Instance of the Prescience and Power of God, but no Instance of his Mercy, unless it was the Result of real Mercy shewn. Expositors note it in this latter Place, as significative of Mercy: *Pyle* writes, "The Rainbow " around him, being a Token of Mercy " and Faithfulness to Christians, as it was " originally to all Mankind after the Flood." Now if this be understood as a Token of Mercy to encourage Christians; if it appear to give greater Encouragement, suppos'd newly appearing after the Flood, than it can do, suppos'd a common Appearance before; it will seem more probable, that the first Opinion is true.

b The Encouragement given by it, suppos'd a common Appearance, is this; that God will deliver them from the great impending Dangers, since he did deliver their Progenitors, from their great Fears of imaginary Danger.

c The Encouragement given by it, suppos'd a novel Appearance, is this; that God will deliver them from the great impending Dangers, since introducing their Progenitors into this present State of Existence, he surrounded this Planet with its Atmosphere, of which the Rainbow is the most remarkable Appearance, providing thereby not only for their Being, but their Well-being: Hence they may be encourag'd to contemplate a
blazing

blazing Earth, secure that their future Existence will be the Object of his Care, viewing that great Instance of his merciful Care of their Present.

From all these Considerations, I think it probable, that the antediluvian Sky was, as the Theorists suppose, pure, serene, free from Clouds, and Vapors, and Showers of Rain, and consequently had no Rainbow; and therefore Air excessive rare. Such a Sky indicates a differently constituted Surface, and such Air could have no Weight; therefore should it be granted, that Æther would not relax the Fibres, it would yet want to be prov'd, that such Plants, as are necessary for us, would vegetate, or such gross Animals, as we, breathe under it. Men can, as *Arbutnot* observes, live in Airs, where the Difference of the Densities is double; in the bottom of Mines, where the Mercury stands at 32 Inches, and at the Top of the highest Mountains, where, supposing them to be 3 Miles of perpendicular Height, the Mercury must stand at a little above 16. But perhaps, says he, there are scarcely any human Creatures, who reside constantly in these Extremes.

But our Remoteness from the Sun would make the Residence upon this Planet intolerable to such Bodies as ours for want of proper Heat, were they not covered by such an Atmosphere, as we enjoy. Dr. George

Martine, p. 314. of his ingenious Effays, writes thus, “ We hear that the *French* “ *Virtuosi*, who went to *America* to make “ their Observations on the Figure of the “ Earth, &c. found there on the very high “ Hills, just under the Line, such excessive “ Colds, that it is suspected, they were as “ intense, as what were observed in *Lapland*: “ So necessary, it seems, is a long and direct Passage thro’ the greatest Part of our “ Atmosphere, or the Assistance of its Pressure, or the Reflection of Rays from the “ Earth’s own Surface, to invigorate those “ Rays, and to give them Strength for “ warming terrestrial Bodies, to which too “ the particular sulphureous Nature of the “ low Parts of the Atmosphere may not a “ little contribute.”

Here I observe, the antediluvian Earth may be said to have invigorated: the solar Rays by Reflection, but the Andes did reflect, yet without Power to warm, under an Atmosphere of more than half the Density of ours. He proceeds,

“ So then there are other Circumstances “ besides the Vicinity to the Sun, that may “ influence and determine its heating Virtue. “ Thus reckoning the Force of Heat to be, “ *cæteris paribus*, as the Density of its Rays, “ or reciprocally as the Squares of its Distances from the central Fire; the Planet “ *Mercury* is so much nearer the Sun, than “ the

“ the Earth is, that its Heat from him, by
 “ Calculation of their respective Distances,
 “ comes out seven times greater than ours.
 “ And so would an Inhabitant there feel it,
 “ if they have the Surface of *Mercury* dis-
 “ pos’d like that of our Earth’s, and an At-
 “ mosphere hanging over their Heads so
 “ like ours, as to qualify the Sun’s Rays in
 “ the same manner. But if they have little
 “ or no Atmosphere (which seems to be the
 “ Case of our Moon) or an Atmosphere so
 “ dispos’d, as only to affect the Rays of
 “ Heat in the manner that the upper Parts
 “ of our Atmosphere do, then it is possible,
 “ the solar Heat of *Mercury* may be as to-
 “ lerable, as on our Earth.”

In point then of Heat, a lunar Atmosphere
 would make our Temperature near seven
 times colder than we have it: But since the
 Virtuosi at the Andes equal the Cold felt
 there to that in *Lapland*, I shall consider the
 Cold felt at *Torneo* by *Maupertuis*, as the
 nearest we can be certain of; and that by
Fabrenheil’s Thermometer was 65 Degrees
 below the freezing Point: Suppose that to
 be the common Winter Cold under the Line;
 in such case Summer Suns would not raise
 the Thermometer there up to the freezing
 Point. Therefore we must conclude this
 Planet not habitable without such an Atmo-
 sphere as we now enjoy, since such is the
 Temperature of an Atmosphere of half the
 Density of ours.

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These Reasons I apprehend conclusive against all, who hold the Rainbow a novel Appearance; yet that the Earth was inhabited by Men in such Bodies as ours.

§. 2. *Our Situation regarding the rest of the Solar System.*

WARMTH is not the only Blessing we derive from our Atmosphere, it is also the Dispenser of Light; without which we should view the Sun shorn of his Rays, like a red-hot Iron Door of an Oven. But a few Words extracted from *Gent. Mag.* V. 18. p. 57. will express, what I would say, properly and appositely. “ The universal Space, in which the Earth and “ Planets with their Atmosphere roll (being “ a Vacuum) is universal Darknefs, greater “ and more horrible, than can be imagin’d, “ which I suppose will not be denied; for “ tho’ the Rays of Light from the Sun, “ Planets and Stars, come thro’ this dark “ Space, yet they cannot enlighten it, because there’s no Matter to reflect their “ Light; as a thousand Rays of Light from “ the Sun may pass thro’ a dark Room, and “ not enlighten it, in the least, was the “ Room an entire Vacuum, as the ethereal “ Spaces are. The azure Color of the Sky, “ is nothing more, than this universal dark “ Space, seen thro’ the deep enlightned “ Region

" Region of our Atmosphere; which makes
 " it seem of a blue Color: Dark things seen
 " at a great Distance thro' a light Medium,
 " sometimes appearing of a blue Color, as
 " Clouds, &c. and if blue in Painting be a
 " Mixture of black and white, why should
 " not the Sky be a Mixture of light and
 " dark?"

This is produced by its Author as a Reason
 of the azure Color of the Sky; but by me
 for the Remark, that the Region of horrible
 Darkness is conterminous to us: That there-
 fore we may consider our Habitation here
 as a Cell in the great Goal, fitted, finished
 and decorated, for the Reception of Prison-
 ers, who are favored, and who only suffer
 in the Abridgment of Liberty. This Neigh-
 bourhood, and this Darkness call us to ob-
 serve, that, *Eph. ii. 2.* " The Devil is stiled
 " Prince of the Power of the Air;" 2 *St.*
Peter ii. 4. " The fallen Angels are deliver'd
 " into Chains of Darkness;" and *Jude 6.*
 " They who kept not their first Estate, but
 " left their own Habitation, are reserved in
 " everlasting Chains under Darkness." As
 the Devils left their own Habitation, which
 is imputed to them as Crime, and are said
 to be in Chains; it proves, that they are ex-
 cluded from some Place, where formerly
 they had access; and that they are confin'd
 within Bounds, beyond which they are not
 permitted to stray; and as their Leader is
 the

the Prince of the Power of the Air, and has Intercourse here; this Earth is within those Bounds, the sole luminous Spot, the *Goshen* in the midst of *Egypt*.

This View would almost tempt one to say, that *Ramsay* had put truth in *Zoroaster's* Mouth, when he instructed him to tell *Cyrus*, that the seven Globes of opaque Substance, which roll about this flaming Centre, are the Habitations of fallen ethereal Substances; and that the Inhabitants of this Earth were, of all those Spirits, of the most limited Capacities, and consequently the least Criminal.

After speaking of the Chaos, he says "in the midst of the Abyss is amass'd together an Ocean of Fire, which we now call the Sun. Its Brightness is but Obscurity, when compar'd with that Light, which illuminates the Empyreum." That Light, he says, was lost, when, to punish those audacious Spirits, *Oromazes* only withdrew his Rays, and immediately the Sphere of *Arimanius* became a Chaos, and an eternal Night.

As leaving their own Habitation, or their proper Home, is imputed to the fallen Angels as Crime, for which, and for not keeping their first Estate, or perhaps more properly not keeping their Rank, or not being content with their Rank, they were put into Chains; may we not presume, that different Spheres may be assign'd to celestial Powers, regarding

regarding their Rank ; and that the Attempt to quit their Habitation was in consequence of their affecting higher Rank : If so, it is most probable, that their own proper Homes are the Places of Punishment in which they are now confin'd : Nor does even St. *Peter's* Expression, in the Original, discountenance this Opinion ; for it may with as good Reason be interpreted Change of State, as Change of Place.

As God inhabits Light, tho' we have no Idea what that Light is, yet from the Account of Christ's glorious Body seen at the Transfiguration, we may presume it to be similar to our material Light ; and tho' to God, Darkneſs and Light are both the same regarding his providential Eye ; and tho' from human Optics to angelic there is no reasoning, nor can we conjecture how Darkneſs may punish ethereal Natures ; yet we may safely pronounce such Darkneſs as we suppose *in vacuo* beyond the Bounds of our Atmosphere, Privation of all Light, destitute of all Light ; and as the Scriptures mark Darkneſs to be a Punishment, we may pronounce that Region of Darkneſs out of the blissful Presence of God.

As to the Propagation of that celestial Light, which we may believe illumines universal Space, except this solar System ; we cannot presume it subject to any Laws, calculated from Observations upon our ma-

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terial Light : Therefore it would be trifling, to think of obviating Difficulties in a Subject beyond human Capacity.

Would the minute Philosopher, the Stupid, the Inattentive, who sleep secure from the Threats of God, view our Situation in this Light, in the midst of the Province of Hell, screen'd only from the Sight of its Terrors by a thin Curtain ; could they think this Apparatus to no Purpose ? Or that, if there be a manifest dreadful Purpose, that it concerns not them ? Or could they think, God placed them here, wanting Room else where ?

— This last Consideration calls also our Attention ; for to the most religious Mind it may seem inconceivable, that God should originally plant an innocent Colony here, were things then in the State, in which they now are : If the first Pair were planted here after the Fall of Angels, and Access to them permitted to Satan ; so overmatch'd they had no Chance of preserving their Innocence. Suppose a Father, determin'd that his Daughter's Happiness should depend upon her Virtue, to preserve it should denounce to her, that permitting a Man to come into her Room would be her Ruin, and that none could, without her Consent ; her Door was lock'd, and she had the Key : But if this Room look'd into a Garden, of which he alone had the Key, and yet did permit a Person

son known by him to be traitorous and insinuating, to enter, and to plant himself under her Window : Should we not blame this Father for his Daughter's Ruin, and for the Fall of her stigmatis'd Race from a rich Inheritance ? Shall we then tell Lyes for God ? He seems not to have acted so with other Beings : The Fallen are chain'd under Darkness, and have no Access to those Beings, who live in the Regions of Light.

Is it not more probable, that this System was originally happy in empyrean Light, till upon the Fall that was withdrawn, and all the erratic Orbs but ours condemn'd to absolute Darkness, when in compassion this Atmosphere spread about our Globe by its Action on the solar Rays, cheers us with Light adapted to our State : For upon this Supposition the Devil's Access here will not only appear consonant to the Goodness of God, but necessary, in our way of Reasoning.

The eternal Law of God is, that all his Creatures, to be happy, must love him with all their Hearts : Those, who had turn'd their Hearts from him, fell : The Weak were to be reclaim'd ; but by the Constitution of his Government the Will is not to be forc'd : Therefore in compassion they are prov'd again, whether they will adhere to the Party chose. They cannot prove their Obedience to themselves or to their Fellow-Creatures untempted, that is untry'd,

and God tempts no Man : To satisfy therefore, if I may so say, the political Justice of Heaven, it became necessary to permit the Tempter to have Access to Mankind, whom he finds with limited Powers, and unconscious of former Connexions, yet with the Affections of Mind unchang'd : This is our Palestra, and therefore no Man is, no Man can be happy, till he is conscious that he despises all the Pleasures ; and hopes, that he shall be able to despise all the Distress, which the Devil can throw in his Way, to divert him from the Love of God : Then his Liberty will make him hope to be receiv'd again by the celestial Choir in perfect Confidence.

In this View of our State, that we enter not here pure from the Hand of God, but defil'd from a former Conflict, original Sin or imputed Guilt, is not the only tormenting Difficulty, which vanishes ; but the Origin of Evil is clear'd, as far as regards the human State.

§ 3. *Of the Deluge.*

I Proceede now to examine the *Mosaic* History of the Flood, and to shew, that accurately consider'd it favors my System.

Be it premis'd, that this is allow'd *dignus vindice nodus*, and that whoever reads §. 6. of B. 1. c. 1. of universal History, will find, that (all Conjectures weigh'd) they were forc'd to resolve all into the especial Interposition

position of God himself. The Quantity of Water necessary to the Deluge appear'd to them so immense, that they thought it impossible to say, whence it came, or whither it went: They allow the Air condens'd into Water would stand at 32 Feet, but argue its Insufficiency.

The History runs thus, " the Waters encreas'd, and bare up the Ark, and it was lift up above the Earth. And the Waters prevail'd, and were encreas'd greatly upon the Earth, and the Ark went upon the Face of the Waters. And the Waters prevail'd exceedingly upon the Earth, and all the high Hills, that were under the whole Heavens were cover'd. Fifteen Cubits and upwards did the Waters prevail, and the Mountains were cover'd."

How high the Water stood upon the Top of the Mountains the Text does not say: And if we consider the History, as any other ancient History, we must distinguish between the Points, of which *Noah* and his Sons could be competent Judges, and those, of which they could not. Descending from the Ark they could measure, by the Marks left by the Water, the perpendicular Height it rose to upon the Plain. Of Mountains not visited by them they could not speak: Of all, they only say, they were cover'd: But, if their Eyes were the only Judges, they might appear cover'd with Water, tho' only cover'd with thick Fogs: They speak positively only

to the Waters prevailing 15 Cubits: And this Depth was sufficient to float the Ark. But how high the Water rose upon the Tops of the Hills is uncertain, and the Causes assign'd for this Deluge may be figurative.

Should it now appear, that the Particulars recorded in the Flood were naturally preparatory to, or conspiring with the Apparatus necessary to the forming an Atmosphere; and that the System, which supposes it then form'd, accounts easily for all the Difficulties attending the *Mosaic* History of the Deluge, either in providing the Waters or disposing them, it must be an Argument in its favor.

Be it then examin'd.

If the Atmosphere was then to be form'd, we are sure, that God would dispose Causes to produce proper Effects: And as the present Supplies of the Atmosphere are from this Globe, we may suppose it originally thence deriv'd: And as the annual Expence of Rain may be estimated at two Feet in Height, which is proportional to 1600 Feet of Vapor, we must suppose that Quantity sent up annually now to balance it. But as the Atmosphere is suppos'd near equal to 27000, to form this in 40 Days, or to raise a Quantity of Water in that time, sufficient to supply it, demanded great Acceleration: And if we suppose the Surface of this Planet then so dense, as to permit no Perspiration (as, if it had then no Atmosphere, probably it was) that great Acceleration was no more, than

was

was necessary : The Pores were to be broke open by a copious Stream forcibly propell'd : And a Surface of Marble, as this might then be, would not be softned and reduc'd to a vegetable Bed, but by the incessant Action of an incumbent Fluid, join'd to the reiterated Impulse of assailing Moisture.

It may then be suppos'd, that to effect these Purposes, proper Quantities of this Steam, condens'd to Water, were previously conducted to the Tops of Hills, from whence thro' various Strata they might descend ; and that particularly, one Reservoir was placed on the Top of *Ararat*, communicating with the Plain, in which the Ark was constructed : The Jet from below rising to its due Height, and returning perpendicularly 40 Days and Nights without Intermission, till the 15 Cubits were gain'd, the Passengers might well report, the Fountains of the great Deep broken up, and the Flood-gates of Heaven open'd : And as to the Ark resting on the Mountains of *Ararat*, we must observe, that the first Ascent from the Plain is the Beginning of the Mountain ; and that if the Ark, floating towards the Mountain, was stop'd in a Recess of it, 15 Cubits high from the Plain, it might properly be said to rest upon the Mountain.

These 15 Cubits upon the Plains, would demand little more than two Thirds of the Quantity, now lodg'd in our Atmosphere, so

so that here is a Supply to cover the Hills sufficiently: But here 'tis true, we want that omnipotent Hand, which since taught *Jordan's* Stream, and the Waters at the *Red Sea* to stand on Heaps, forgetting to flow abroad: But tho' all Things are equally easy to that Hand, it may not be improper to observe, that these Exhalations would be naturally more dispos'd to stand on Heaps, than pure Water would: For destin'd by God to be dispos'd atmospherically, they would rise with all the Properties of Air, and therefore in the first condens'd State, tho' aqueous enough to wet, to drown, to support, might yet more resemble in the Tendency to dilute a thick Fog, than pure Water.

Here I must remark, that in Politics it is allow'd, that *inter Arma silent Leges*; every one confesses, that in the extraordinary Dispensations of Providence, Causes produce unusual Effects; therefore I may fairly suppose, that in this Convulsion, the hydraulic Law was suspended, and that from every Pore of the Globe, the Steam push'd uniformly perpendicular, and that every Pore, was the Base of a Column of Air condens'd into Water, which before the Expiration of 40 Days was 15 Cubits high.

Air, in that State, would want much to shake the Wing, much to expand, before dispos'd to mount, and tho' continually gaining Room, as rising from a Sphere, might want

want all the Interval, between the ceasing of the Rain, and *Noah's* seeing the Top of the Mountain to become elastic.

At that Time, the first Day of the tenth Month, the Air being clear at the Top of the Mountains, I presume the Atmosphere had gain'd her Supply; and the hydraulic Laws then restor'd, what remain'd in Water on the Face of the Plains ran off to supply the new Necessities of this Globe: The Quantity must be considerable; for it was near four Months from the Discovery of the Tops of the Mountains, to their descending from the Ark.

It must be observ'd, that it is said "the Face of the Ground was dry" on the first Day of the first Month, but it was not till the 27th of the second Month, that it is said, "the Earth was dry'd:" It is also said, "that God made a Wind to pass over the Earth." But no Mention is made of the Action of the Sun in this History; yet as the Rain from Heaven was restrain'd at the End of 40 Days; I think it hard to assign a Cause from any System, except mine, why he was not an Actor in the Purposes of assuaging the Waters, and drying the Earth.

But the Circumstances of my System make his Action to forward those Purposes impossible: The upper Parts of the ascending Vapor gaining Room, and attracted by the Sun, after the 40 Days expir'd, would become

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elastic, and form an impenetrable Gloom, so as to prevent his Action on the Surface of the Earth: Till the Tops of the Mountains were seen, the whole Atmosphere had not escap'd out of its aqueous State: And as it was necessary, that none of it should become rarer, than is its upper Region now; it was also necessary, that it should ascend spherically, gradually, and continually; in which Case there would be an ever-changing, yet constantly uniform Color of the Sky, much thicker, than what we call cloudy Weather, probably to the Time of their descending from the Ark: For the upper Air would want its present Liberty for Expansion, and lagging Vapors would not be permitted to drop behind the Mass (Rain being now restrained) therefore the Sky would not be diversified with Clouds; so that probably the Cloud and the Bow would be equally novel to *Noah*.

That such must be the Constitution of the Air, rising as I suppose, will be granted, if we consider, that the Area of the Circle of 15 Cubits high, is to the Area of the Circle of 48 Miles high, as Unit to 126 Millions; and that the Area of the Circle 34 Miles high is but a remote Decimal, more than the Half of that large Circle.

As this is the only Conjecture, at least that I know, which has contrived not only to furnish the necessary Water, but to dispose it
after,

after, I suppose it will be allowed some Weight in favor of the Opinion, that the antediluvian Earth had no Atmosphere, in which Case, I think, it prov'd impossible, that the Inhabitants of this Earth before the Flood were incarnate, as we are.

Could we examine the Patriarch himself to one single Circumstance, I apprehend, that he would clear this Point in our Favor. The Question I would ask, is this " Why, " having resided here 350 Years, he during " that whole time neglected to obey the " Great Command given immediately after " the Sacrifice, with the Blessing of God " accompanying it, in these Words, Be " fruitful, and multiply, and replenish the " Earth?"

Some learned Men have, to obviate this Difficulty among others, suppos'd, that soon after the Flood, he removed to *China*, and lived there with his postdiluvian Issue: But this is inconceivable in the Circumstance of so small a Family; want of Room could not force them to depatriate; when it does, the Youngest are the Adventurers.

A recent Writer has indeed puzzled the Question regarding the Periods of the Access and Decay of propagating Vigor in the Antediluvians, framing his Standard with a View to ours; respecting our different Durations, and finds them not marriageable till 150 or 160: Yet as the Decay is with us ever more

precipitate, than the Advance, by his Leave I may say, that *Noah* ought not to be deemed effete before 800, and that descending from the Ark, he could not be esteemed more advanc'd in Years, than a Man of 52. From him then, had he been formed as *Shem*, *Ham* and *Japhet*, there would have been in all Probability postdiluvian Issue; therefore, as none is recorded, we have reason to believe, that he retained his incorruptible celestial Body, (such as the Children of the Resurrection will have, when returning to their angelic State, they will neither marry, nor be given in Marriage) assuming only the Appearance of the new-born Sons of Earth, whom he was sent to govern.

To them, who believed him their Father, he taught that natural Religion, to which God then required their Obedience, and to offer Sacrifice, and gave them such Accounts of the Creation, Fall, Deluge, and intervening Circumstances, as the Spirit of God directed him: And, as it was decreed, that the Children of this World should marry, accommodated those Accounts to conspire with that Decree. He also instructed them to raise Corn and Vines; and before he left them acquainted *Japhet*, *Ham* and *Shem*, (thro' whose Loins all Mankind were to pass in terrestrial Bodies, in which also those three Patriarchs were invested) with the Design of God regarding their respective Descendants.

'Tis more than probable, that all the Traces of the great Events above, are Traditions from his Account obscur'd by Time: And probably there were some, which *Moses* did not think fit to take notice of, which, if known now, would give great Light: Of this Sort there must have been some Particular regarding *Enoch*, which we find *Eccl.* ch. xlv. ver. 16. hinted at, "*Enoch* pleased the Lord, and was translated, being an Example of Repentance to all Generations." There is also a remarkable *Chaldean* Tradition of the sudden disappearing of *Xisuthrus* or *Noah*, his Wife and Daughter, and the Pilot, on their coming out of the Ark.

Was this Tradition believ'd now, my Opinion would seem very probable: The History says he liv'd after the Flood 350 Years, and he died. But before *Abram* all History is in Confusion; then begin our Olympiads.

PART

P A R T IV. §. I.

Of the happy Tendency of the corporal Appetites in regard to our future Interest, a prior State suppos'd.

THIS Opinion of Pre-existence now puts herself upon her internal Evidence : She has the Recommendation of early Fathers for reconciling to Reason the harsh Doctrine of original Sin ; and seems as successful in accounting for the Origin of Evil, as far as it relates to Man : And had *Boyle* read no Account of the Dispenfations of God regarding his Creatures, but such as this Plan authoris'd, he could not have drawn so detestable a Caricatura, as he has given in *Xenophanes*, Note E, nor chanted his *Iō Pean* to the fallen Chief, saluting him, *Victor Prælio, Victor Bello*. It is certain, that from the Writings of calm and sensible Divines he could not have drawn *all* his Conclusions ; but from that certain Truth, “ that strait is the Gate, and narrow “ is the Way, and few there be that find it,” understood as it generally is, it is difficult to defend the moral Character of Deity, so ; that it may be said, that he is justify'd when he is judg'd, as it certainly ought to be : And the Principles, which, properly urg'd, will

will not support such a Defence, cannot be true.

In my View the Devil has made no Conquest since his Fall; all those, who enter the strait Gate, tho' comparatively few, are unhappy Spirits recover'd from their Attachment to him; and if it shall appear probable to us prosecuting this View, that few go out of this World, whose Estate, regarding their eternal Interest, is not amended by their Residence here; and so may be said to be alienated in part from him, and in the Sight of the Judge of all Flesh worthy of fewer Stripes departing, than entering here; it must be confess'd, that the Defence is readier from these Principles.

It is true, that most Authors, who have favor'd the Opinion of Pre-existence, hold, that we are here in a Place of Punishment or Correction: Ungrateful View of a Situation! wherein so much is given us richly to enjoy, wherein Mercy shines with Lustre in our Organisation; for, supposing our Fall to have happened, as suggested above, our mortal Bodies are most wisely adapted to redress and to change that Temper of Mind, to which we owe our Disgrace.

Obedience and Benevolence are the genuine Tempers of all Minds, or in other Words, the Love of God, and the Love of Man, on which hang all the Law and the Prophets. The Love of God, which is the

first and great Commandment, insists upon our Obedience to the second; for none will be allowed to love God, whom he has not seen, who loves not his Brother, whom he hath seen. The Learning of the second seems then our primary Business; and indeed Proficients in that we may be allow'd to have conquer'd our greatest Difficulty; for a great Author justly classes Pride, Vanity and Presumption in the Family of Self-love.

As Benevolence then is in opposition to that Temper, she may be stil'd the Parent-Virtue.

But before we determine, how properly our Bodies are adapted to promote this Temper, we must determine, what is their proper Share of our Affections: As we are Compounds of Body and Mind, the Body may fairly disclaim such as are mental; for whatever may be suppos'd to accompany the Mind, when she shall have dropp'd the Body, may be suppos'd imported by her; and such are all those, which we renounce under the Title of the Devil and all his Works; particularly all the Modifications of Pride and Malevolence.

The Attachment to the Poms and Vanities of this wicked World is her Share too in her Degradation.

The Passions proper to the Body are the Lusts of the Flesh, which in their riotous State are sinful: Moralists distinguish them
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into two Appetites, one for the Preservation of the Individual, the other for the Propagation of the Species: How these in their natural State are adapted to the great Purpose above, is to be enquir'd.

The first pushes to Society, and where it meets favorable Circumstances produces Hospitality, which is Benevolence in its progressive State, and inconsistent with a malevolent Temper: A constant hospitable Disposition indicates habitual Benevolence: Nor to that great Purpose tends the other less, by which

*Founded in Reason, loyal, just and pure
Relations dear, and all the Charities
Of Father, Son and Brother first were
known.*

This Appetite seems almost to annihilate Self, by presenting to us so many Objects dearer than Self. In a Word these Passions are highly attractive, generally felt, and produce Effects commonly permanent. The mental Affections on the contrary, which we renounce as devilish, and for which, I presume, we fell, are repulsive. Whoever then descends to the grave, benevolent and social, tho' exerting those Affections within a very narrow Sphere, and however allur'd, tho' far from approaching, what may be

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styl'd good; yet is he by so much less a Devil, and subject to some fewer Stripes.

The Objects of these Appetites we may think Play-things, thrown in our Way to amuse and to engage, and so to change the Bent and Temper of our Minds, and to wear out by degrees the selfish and malevolent Disposition.

Our short Powers, our great Ignorance, and Incertainty of Life, are Considerations to abate our Pride, and so they do in those who are sensible of their real State: But Errors here, as Riot in the Appetites, may counteract the Goodness of God; a Fool drunk with Power, forgetting himself to be but an Insect of a Day, may be no better for this Trial: Men of Reading sometimes forgetting, that they are here in a petty School, only learning to read the great Volume of the Universe; may pique themselves upon their Knowledge, which is a Jest to make the Devil laugh; for they must soon be remov'd, either into the Light or into the Dark; and in neither of those Places, can those literary Attainments be of Use or Value.

Vanity and Affectation of Pomp may have been Weaknesses incident to celestial Spirits; and the Inconduciveness to Happiness, or to real Enjoyment, suitable to the Feelings of such Natures, which is found
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in every Gratification of those Desires by earthly Pleasures, may be proper to restore that Renitence to improper Pleasures, which all Beings receiv'd, coming pure from the Hand of God ; but which, like a Spring once forc'd, grows weaker and weaker by Use : Similar to Honesty in Men, and Chastity in Women, both before their Fall next to invincible ; after it, both plunging precipitate thro' Proneness to Prostitution.

From such Considerations, sensible of their Weakness, and sick of Shadows, many a Christian now in Humility and Obedience turns himself to God, the only real Good. And many a Heart now radiating like a Sun from her Center, and embracing in pure Love all intelligent Nature in her Ascent to the Feet of her Sovereign, receiv'd her first Fire from the Eyes of a terrestrial Beauty.

If our present Situation suggest such salutary Ideas to some, may we not presume, that the same Causes may operate similarly, and generally produce proportional Effects ; and that no Advance towards Good can be absolutely in vain, as this is a Day of Grace to all, and as we are assur'd, that at the Day of Judgment it will be more tolerable for some Sinners, than for others.

§. 2. *Of the Duration of Hell Torments.*

SO far we are permitted: But this is a Frontier, which narrow-spirited Divines guard with unnecessary Caution, permitting no Freedom of Inquiry into the Possibility of Relaxation of this Misery in point of Time: Yet all, who are versed in the Scriptures, will own, that the Laws of the Gospel, and the Promises and Threats in it are not equally precise; and those, who consider the Spirit of the Gospel, must know why they are not; God declaring our Duty speaks to our Reason, and speaks clear; Promises and Menaces speak to our Passions; and were that Language as clear and precise as the other, Mankind would have been under Force, not free Agents: For, to compare great things with small, what Person, tho' ardent to enter a Brothel in a Bailiff's House, would enter, if he knew of Science certain, that if he did, that Bailiff would carry him to Prison, where he had a probable Chance to lie, during Life?

For this Cause, that is, that we may be Free Agents, tho' it is revealed in the clearest Terms on what Condition Men may promise themselves a happy Resurrection, and that failing of those Conditions, they will at the Day of Judgment enter into Misery in Company

pany with the fallen Angels; yet the Conditions of that Happiness, and of that Misery, is express'd in figurative Terms.

I apprehend, that we have no Idea of Eternity; if we had, we should not reason so wildly upon these Subjects, as we do: Men saying, that their own Souls will be eternal *à parte post*, use not the Word Eternal in the Sense in which they use it speaking of Deity; they would scarce say, they shall be co-eternal with God, which would imply an Eternity of the same sort; for they must reflect, that his Eternity is necessary, theirs dependant upon his Will, therefore contingent; and if their Existence be contingent, the Condition of it must be so: We have no other Idea of the Word Eternal, when applied to created Natures, but as Immortal regarding any internal Principle of Decay, or external Force; subject nevertheless intire to the Will of God. Supposing Eternity in a higher Sense would prove too much; it would not only prove, that it was not in his Power to annihilate the Unhappy, if he so pleas'd; but it would also prove, that infinite essential Mercy had limited its own Power to be merciful, which is absurd.

But this is not a Topic really to alarm, for were it now revealed, that the Punishment in Hell was fixt to one thousand Years certain, I apprehend that the Terror would not

not abate: The Idea must be clear to affect our Passions, for unless the Mind can dwell upon it, it will not operate strongly: To God one thousand Years are as one Day; to us they are as Eternity: It is so with us, because the Idea of Eternity is vague.

Surely those, who fear the Terrors guarding our Morals would relax, should this Opinion prevail, have by too much Learning lost their common Sense, not discerning, that the Terrors of a Goal outweigh those of Hell; and that the Difference between present and future casts the Scale.

Do these sagacious Philosophers, when under Temptation, calmly calculate the Advantage of the Bargain, Punishment rated at 1000 Years, or at Eternity?



Moreover those who argue, that this Opinion would relax our Morals, ought to consider, that none can doubt, to whom it is propos'd, that it is in the Power of God to charge one Moment with so sublimated essential Misery, as presented to the Imagination, in the most raging Lust for regal Power or captivating Beauty, would wither and congele all Force and Desire, when in the very Act to grasp the Bliss: And so to acuate the Perception, and (as Time is infinitely divisible) so accelerate the Returns of its Exertions, as to crowd that dolorous Point with imaginary Eternity.

So there are sufficient Topics, to awaken us to the Fear of offending God, tho' the Hope be not quite extirpated, that in some remote Point of Time, all may arrive at that Purity, which may consist with Happiness.

But I do not only assert, that those Punishments cannot be conceiv'd to be eternal, in the same Sense of the Word, as when apply'd to God : But I also think, *Tillotson* wisely and justly made the Concession, that the Terms, in which the Eternity of those Torments is suppos'd to be denounc'd, do not always signify endless Duration. And I also apprehend, that the Accounts of the future Resurrections, and future Judgment given in Scripture, do not discountenance the Opinion, that they may not be of endless Duration.

It is evident from St. *Paul's* Epistles to the *Corinthians* and to the *Thessalonians*, that the Resurrection to Happiness will precede the general Judgment; and it is as evident, that the Dead will have their corruptible Bodies till the Trumpet sounds, and that those alive, and those dead; who are to be caught up together in the Clouds to meet the Lord in the Air, will be chang'd in the twinkling of an Eye : For it is then, and not till then, that this corruptible shall put on Incorruption.

Without such Change the Happy probably would not naturally ascend : But as the Trumpet or the Ascent into the Air concerns

cerns not the Wicked, and no Text countenances their rising with Bodies incorruptible; we must suppose, that at the Day of Judgment they will be rais'd in their corruptible State.

At this Sound of the Trumpet, I suppose, the Happy will be disengaged from their terrestrial Embryos, which they took in the Womb, and with them they will quit all Memory of terrestrial Connexions and Transactions; for Tears are to be wip'd from all those Eyes; and such is our Weakness, that I cannot conceive that any Person receiv'd into those Mansions could revive his old Ideas, or suffer the instantaneous Glances of Memory upon former Follies, without Shame and Confusion.

But the Wicked retaining their Embryos, and with them their Sensories may, when rais'd, have all their Actions and Purposes with their Motives distinctly impress'd upon them, and their Attention confined to them, when more affecting Misery does not force it to other Scenes: St. *Peter's* Description threatens such Avocation; "The
 "Heavens and Earth, which now are, are
 "reserv'd unto Fire against the Day of
 "Judgment, and Perdition of ungodly
 "Men." The Heavens being on Fire are to be dissolv'd; the Elements to melt with fervent Heat; and the Earth and all the Works therein are to be burnt up; and this

everlasting Fire was, our Savior says, prepar'd for the Devil and his Angels.

From hence we must believe the material corporal Sufferings intense, as well as the mental; and we can have no Idea of Natures so firm and so stubborn, as not (so try'd) to cry for Mercy; which cannot be absolutely in vain, if the Day of Grace be not intirely pass'd: And whether it be or not, Opinions will differ, as 1 *Cor.* ch. xv. ver. 24—28. is differently understood.

But tho' I think, that this Passage in that Epistle favors the Opinion, thought to have been *Origen's*; yet it must be confess'd, that it is not probable, that it was the Purpose of *St. Paul* writing it, to have inculcated this Opinion: But I hold it might be, and believe it was impress'd in the Fervor of his own Ideas, and deliver'd by his Pen (that Generation perhaps inattentive to the Consequences) and so scatter'd, to become a Light to those in Ages then to come, who more intent upon the Attribute of Mercy, than that of Justice, should search those divine Oracles, for Arguments to prove to themselves and to others, that it is an eternal Truth, that the Mercy of God is over all his Works.

Be the Passage then examin'd.

Treating of the Resurrection, the Apostle had said, that all must rise in their Order;

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and that those, who were Christ's, should rise at his coming.

Of the rising of the Wicked he does not speak, unless it be in the following Verses, viz. 24, &c. which begin, " Then the
" End, when he shall have deliver'd up
" the Kingdom to God, even the Father."
This Period term'd the End, will not then come, till after the Kingdom has been deliver'd up; therefore cannot be understood of the Day of Judgment, which is declar'd to be a signal Act of Power to be exerted during that Kingdom.

Moreover, before the delivering up of the Kingdom he was to put down all Rule, and Authority, and Power, to put all Enemies under his Feet, and to subdue all Things unto him. But it does not seem, that by the Sentence pronounc'd, "*Depart ye cursed,*" all Rule, Authority, and Power was more put down, or his Enemies more put under his Feet, than they were at his Ascension to the Right-hand of Power. For from that Time, when all Things were put under him, by him, who did put all Things under him, all Things were subject to his Power, and in that Sense subdued unto him: And that will more especially be apparent at the Resurrection of the Just, which must precede the End, when this sort of Subjection will be
remark-

remarkably perfect; the fallen Angels still chain'd under Darkness, and the Wicked fast in the Chambers of Death, and none to oppose his Power.

Therefore this cannot be that sort of Subjection, with which the End is connected, being to be complete at the Resurrection of the Just; whereas the Subjection or Subduing in the Text is a Purpose to be obtain'd in Times succeeding the Resurrection of the Just: Therefore this Subduing by the Text must be the Subduing of the Will.

And if the Kingdom to be deliver'd up in the End is the mediatorial Kingdom, then will the Son of God act as Mediator to that Period: And can he mediate in vain?

What Punishment will be necessary to reclaim will certainly be felt; and to that sole End must we think all Punishment inflicted: The Rod may be severe, but is in a parental Hand.

How, or in what Time this great End will be brought about, is not proper for us to pry into.

Tillotson, in his Sermon on the Eternity of Hell Torments, writes thus: "*Origen*,
" I know not for what good Reason, is
" said to have been of Opinion, that the
" Punishment of Devils and wicked Men,

“ after the Day of Judgment, will con-
 “ tinue but for one thousand Years, and that
 “ after that Time they shall be finally saved,
 “ I can very hardly persuade myself, that
 “ so wise and learned a Man as *Origen*
 “ was, should be positive in an Opinion,
 “ for which there can be no certain Ground
 “ in Reason, especially for the punctual and
 “ precise Time of one thousand Years.”

If that was not *Origen's* Opinion, it prob-
 ably was ascrib'd to him in pure Love of
Roundness of System: It was an old Opinion,
 that the Period from the Creation to the
 Judgment would be 6000 Years, answerable
 to the six Days of Creation; that the Sab-
 bath was typical of that Rest, into which
 Unbelievers could not enter, and would also
 last 1000 Years: It is possible, they thought,
 that after that 1000 Years, that Rest of the
 Sabbath ended, they might enter.

However that may be, it has been pre-
 sum'd, that those six Days were typical re-
 garding the different Dispensations to precede
 the grand Sabbath; and that the Millennium
 would be the last; the Commencement of
 which *Æra* has been so oft predicted, that
 the Generality of Mankind now treat an
 Attention to the Interpretations of Prophecy
 as a visionary Temper: Yet when a Person
 so cool, so modest, and so sagacious, as was
Sir Isaac Newton, communicates the Result
 of

of his Searches into the prophetic Writings; it is a laudable Curiosity to attend to what he writes.

§. 3. *Of the Millennium.*

IT had long been generally thought, that the Time, Times and half Time of *Daniel*, was the same Period with St. *John's* 1260 Years, at the End of which, it was also generally expected, that the Millennium would begin; but the Difficulty was, precisely to fix the Beginning of that Period.

Sir *Isaac Newton*, in his Observations on the Prophecies of *Daniel*, seems to have had that Purpose in view, ch. vii. treating of the 11th Horn of *Daniel's* fourth Beast. His Remarks are, that an End was put to the Exarchate of *Ravenna*, A. C. 752. and this was the first Part of the three Kingdoms, which fell before the little Horn. The Kingdom of the *Lombards* being the Second fell 774; and that in the Year 800 he was in full Possession of *Rome* with its Duchy. P. 88. referring to an Inscription in a *Mosaic* Work, he says, " These were the three
" Dominions, whose Keys were in the Lap
" of St. *Peter*, and whose Crowns are now
" worn by the Pope, and by the Conquest
" of

“ of which, he *became* the little Horn of
“ the fourth Beast.”

By the Word *became* it is evident, that he thought, that Period would commence about the Time of those Events, from the first to the last of which is about a Jubilee.

If the Beginning was to be computed from the beginning to aggrandize, and were to be reckoned from the commencing of the Reign of the Pope, who first began; it must be computed to begin in *December 741*; for at that time, according to *Morery*, *Zachary* succeeded to the Papacy. *Leo III.* in whose time was the Completion of the Power, ascended *December 795*.

(a) Computing from the first, we have the Commencement of the Millennium suppos'd to fall *A. C. 2001*, and by the *Samaritan Account* our Savior was born 2991 Years after the Flood; by whose Accounts therefore it is imagin'd that Period will begin just when 5000 Years after the Flood shall be complete.

So remarkable a Co-incidence is a favorable Color to that Computation of Time; but so much is urg'd in support of it by the Authors of an Universal History; that I think it wants no Aids to its Establishment; nor can it receive Injury by being abandon'd by the Contractor of that Work, in the manner it is.

Possibly

Possibly my Reader will say that Fancy has seduc'd my Judgment to favor it, since it favors my System: It is certain, it gives it a becoming Roundness.

One thousand Years laps'd from the Flood, the Father of the Faithful is born; his Progeny of the Promise comes a Nation out of *Egypt* in the Middle of the second Millennary; at the Close of which the Temple is dedicated, the Time then half run between the granting the Covenant to *Abram* and the Birth of our Savior: One thousand Years from the Dedication of the Temple, two from the Birth of *Abram*, and three from the Flood: And perhaps two before the Millennium, and three before the grand Sabbath appears in the Temple of the World, the Savior of it and the Judge. In the Middle of the Covenant, shall I say, between God and Man, beginning when they took corruptible Bodies after the Flood, to be finish'd, when they resume Incorruption: Answerable to the Type of the Clouds filling the House of the Lord at the Dedication near the Middle of the Duration of that Covenant, which was all typical.

Here is such Unity of Design and Proportion, as indicates it a grand Drama to consist of five Acts: *Abram* open'd the second, and our Savior the third: In this Middle full of Confusion we are far advanc'd, and

and (if declining Spirits do not too much soothe Melancholy) the Unravelling towards the Close, will occasion great Distress among the Actors.

Before that State, when the Laws of Christ will be so obey'd, that it may justly be said, that he rules on Earth, and that the Saints rule, since all, to whom Rule will be committed, will be strictly good; there must be great Alterations to lead to it, particularly in *Europe*.

It is generally thought, that the *Jews* will first come in, and Sir *Isaac* thinks, that the seven Weeks in *Daniel's* Prophecy relates to them, and that at the Beginning of the *Jubilee*, which will be celebrated for their Restoration, Orders will be given to build *Jerusalem*. These Orders must be issu'd by the Sovereign of *Judea*, and undoubtedly by a christian Prince, yet probably by none of those Kingdoms, who ever adher'd to Antichrist. We may possibly have a Hand in pushing on the Destruction of that Power; but it seems, that + the *Greek* Church will be the chief Instrument.

It is astonishing to think, how one Man rais'd a People of that Communion in a few Years, from the Rank of Savages, to the Level of their Neighbours, bending his Force to those Parts, where he might best learn

learn the Art of War; to teach him which *Charles of Sweden* seem'd solely born. From that Time, the Dispositions around have never suffer'd their martial Genius to cool, or their Discipline to relax: When their *Cyrus* shall be born, we have no Light, or in what Manner they will be conducted. But they are the growing Power, the *Turk* seems on the Decline, and of most of the *European States* we may say, *Stat magni nominis umbra*.

To explain: Where a People feel their Religion at their Heart, are happy in Liberty, and have Property to fight for; they are invincible in that Sense of the Word, wherein we use it speaking of the *Spartans*, who fell at *Thermopylae*: In proportion to the want of any of those Requisites, easier to be conquer'd; wanting them all, a Prey. How the Nations around would be judg'd of regarding this Canon, in a Day of Trial of Courage, which is the Defence of Country invaded by superior Force, I know not: I wish the Omens of our own were fairer: But we have a peculiar Infatuation; we do not feel Religion at Heart; our Liberty makes us unhappy; and by our Property we are become too voluptuous to defend it; and tho' Excess of Liberty be our Malady, we languish for more. (1783)

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 pois'd, and may be well represented, by a
 Rule apply'd to the equinoctial Line of the
 Globe: If Liberty takes Latitude towards
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All the Subjects of Gin are *Populus unius ævi*, or should some few Shoots push from their Ashes, they would soon wither : For Bodies radically raised in liquid Fire, and receiving their continual Encrease from that Element, must spring to their Prime brac'd with such Nerves, as veteran Gin-drinkers descend with : A feeble tottering Race, impotent to think or act manly, or to propagate. From what Motive, what Errors in Politics, these respective Losses have been sustain'd, Fame will enquire : The other two were mask'd pretending Zeal, tho' probably they proceeded upon that Error in Politics, that People, not liking the same Priest, will not obey the same Prince : Whilst we barefacedly own, *Lucri bonus est odor ex re qualibet*. And fatal to us has been our Regard to the *British* Distillery : Perhaps, if the Profit could have swell'd so high from licensing of Brothels, we should not so readily have come into that Measure : Yet in the Eye of God, perhaps that infamous Measure is less criminal. I am sure in a political Light infinitely preferable. But we are now at a Crisis, which will discover, whether God infatuates our Councils : To none it can be unknown, that this vast Deduction of Force from the grand Wheel must highly affect our Labor, and of consequence our Manufactures and our foreign Trade ; that it will
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(100)

lay us at the Mercy of other Nations to
navigate our Ships, and to fight our Battles,
and to permit us to continue a Protestant
People under legal Government; but I de-
fist, lest my Reader retort

*Prudens futuri temporis exitum
Caliginosâ nocte premit Deus
Ridetque, si mortalis ultra
Fas trepidat.*

F I N I S.

